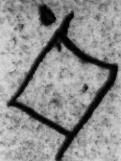


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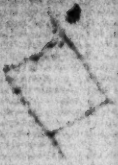
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Bible - New Testament Appendix

THE
DISTINCTION
BETWEEN THE
Ordinary and Extraordinary Gifts
OF THE
HOLY SPIRIT,
Proved to have no Foundation in the
NEW TESTAMENT.

By Mr Ashdowne.
[Price ONE SHILLING.]



[The end of the world]

THE
DISTINCTION
BETWEEN THE
Ordinary and Extraordinary Gifts
OF THE
HOLY SPIRIT,

Proved to have no Foundation in the
NEW TESTAMENT.

In which is made appear,

That in the Apostolic Age, the Holy Spirit given to every Believer in Christ, in its Operation in them, was after a miraculous Manner; and therefore the Promises of the Spirit, in the New Testament, are confined wholly to them at that Time; consequently Believers in Christ, in after Ages, are not included therein.

He that answereth a Matter before he heareth it, it is Folly and Shame unto him.

Prov. xviii. 13.

Whether there be Prophecies they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away.

1 Cor. xiii. 8.

Search the Scriptures.

Prove all Things, hold fast that which is good.

1 Thes. v. 21;

By an IMPARTIAL HAND.

L O N D O N:

Printed for J. WILKIE in St. Paul's Church-yard.

MDCCLXVII.

Ashdowne (H.)

Currier

THE
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ORDINARY AND EXTRAORDINARY GIFTS

OF THE
HOLY SPIRIT

PROVED BY THE NEW TESTAMENT

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T H E
DISTINCTION
BETWEEN THE
Ordinary and Extraordinary Gifts
O F T H E
H O L Y S P I R I T,
Proved to have no Foundation in the
N E W T E S T A M E N T.

MY design, in the following pages, is to set forth the scripture account, only, of the inward gifts or operations of the Holy Spirit, in the apostles and other disciples of Christ, at the first planting of the gospel, without including those extraordinary gifts which were given by God for working miracles.

I shall therefore, in pursuit of my subject, first, quote those passages, in the New Testament, which contain the promises of the Holy Spirit, made to all believers in Christ.

Secondly, urge those texts which declare that, by the inward gifts of the Spirit, God revealed his will in words by the Holy Ghost, to the apostles and ministers of Christ.

Thirdly, shew that the operations of the inward gifts of the Spirit were produced in the same manner, in all believers in Christ, as they were in the apostles and other ministers of the gospel.

Fourthly, that all sincere believers in Christ, whether Jew or Gentile, bond or free, received the Spirit of God.

B

In

In the first place then, I shall quote those passages, in the New Testament, which contain the promises of the Spirit, made to all believers in Christ.

The only passages I shall transcribe out of the Old Testament are, Jerem. xxxi. 31—34. *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.—— This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their heart, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them to the greatest of them, saith the Lord.* Compare them with Heb. viii. 10, 11, 12.

Joel ii. 28, 29. *And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants, and upon the handmaids, will I pour out my spirit.*

The first promise of the Spirit recorded in the New Testament, is in Matth. iii. 11. *I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire.* Or according to Mark i. 8. *I indeed baptize you with water, but he shall baptize you with the Holy Ghost.* Compare these words with Acts i. 4, 5, 8. xi. 15, 16, 17.

Matth. x. 19, 20. *But when they deliver you up, take no thought, how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you; i. e. shall speak in you when you receive it.*—— Compare herewith Mark xiii. 11. *But when they shall lead you, and deliver you up, take no thought before-hand what ye shall speak, neither do ye meditate; but whatsoever shall be given you in that hour, that speak ye: For it is not ye that speak, but the Holy Ghost.* Luke xii. 11, 12. *And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.* Luke xxi. 12—15. *But before all these shall they lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.*

fake. Settle it therefore in your hearts, not to meditate before, what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.

John vii. 38, 39. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified. xiv. 16, 17, 26. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth.—But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

xvi. 7, 8, 13, 14. Nevertheless, I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin.—Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me, for he shall receive of mine and shall shew it unto you. Luke xxiv. 49. And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Compare herewith Acts i. 4, 5, 33, 38, 39. Gal. iii. 14. Ephes. i. 13.

The most obvious and natural construction of the expressions in these promises of the Spirit, leads us, unavoidably, to conclude that, by the inward gift or operations of the Spirit, God would, in words by the Holy Ghost, reveal his will to the disciples of Christ.

In such manner, it appears evident he revealed his will to Simeon, Luke ii. 25—32. of whom it is said he waited for the consolation of Israel, and the Holy Ghost was upon him, and it was revealed to him (by the Holy Ghost) that he should not taste death before he had seen the Lord's Christ. Then took he him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, (i. e. the word or

message by the Holy Ghost) *for mine eyes have seen thy salvation.*

That these promises of the Spirit were fulfilled, after the same manner, *i. e.* as God revealed his will to Si-meon, in all the disciples of Christ, will appear, I pre-sume, in the sequel. I shall, secondly, urge those pas-sages which shew, that by the inward gift of the Spirit, God revealed his will, *in words*, by the Holy Ghost, to the apostles and ministers of Christ.

The first instance of which is recorded Acts, chap. ii. 4, 33, *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

Therefore (Christ) being by the right hand of God ex-alted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

On verse 4th I would observe, 1st, that seeing the apostles spoke languages, as the Spirit gave them utter-ance, it necessarily follows, that the Spirit revealed to them, in words, the languages they thus spoke. That the Spirit revealed to them, in words, those languages, seems indisputably evident, because they were unknown to them, and therefore they could not, of themselves, have instantaneously spoke them. 2dly, That by the same Spirit, they were enabled to understand the true meaning of the words they thus spoke. This is abun-dantly evident, from the context. 3dly, That which is farther included in this gift of tongues, is, that the doc-trine or gospel, which they spoke or preached in the tongues they uttered by the Spirit, was likewise revealed to them in words by the Holy Ghost, and, conse-quently, this gift was wholly miraculous, or, as it is expressed, ver. 11. *We do hear them speak in our tongues the wonderful works of God.*

Another undeniable plain instance that the apostle Peter was taught the will of God in words by the Holy Spirit, is chap. x. 19, 20. *While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee; arise therefore, and get thee down, and go with them, nothing doubting, for I have sent them.* Or, as it is ex-pressed, chap. xi. 12. *The Spirit bade me go, nothing doubting.*

These words are so express and full in proof of the point in hand, that there needs no illustration. And,
indeed,

indeed, whoever denies their plain and most natural meaning, will not be convinced by any thing I can urge. Compare herewith, chap. viii. 29. *Then the Spirit said unto Philip, Go near, and join thyself to his chariot.*

Another proof in support of the foregoing, is chap. iv. 8, 11. *Then Peter, being filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel, &c.* which words, and what follows, were revealed to him by the Holy Ghost, as I conclude (1st) from its being at that time particularly said, *then Peter, filled with the Holy Ghost, said, &c.* Now if his answer to the High-Priest was not revealed to him by the Holy Ghost, there seems to be no force, nor propriety, in the expression: whereas, if what he spake to him was taught him by the Holy Ghost, there is a very great propriety in it; because it evidently shews, from whence his mind was furnished with so solid, and just an answer, as he returned them. 2d, Another very probable proof that the answer he returned the High-Priest was revealed to him in words by the Holy Ghost, is our Lord's promise, Matth. x. 21, 22. Luke xxi. 12—15. *But when they shall deliver you up before kings, &c. take no thought how or what ye shall speak, or settle it therefore in your hearts, not to meditate before what ye shall answer; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.* How fully this promise explains the true import of the foregoing passage, need not be farther shewn.

A like instance of that recorded of Peter is in chap. vi. 9, 10. *And there arose certain men disputing with Stephen, and they were not able to resist the wisdom and the spirit.* On these words, Dr. Whitby justly observes, "So exactly was the promise made by Christ." Matth. x. 20. Luke xxi. 15. "fulfilled in St. Stephen, by which he spake."

Another passage to our purpose, is in the first epistle to the Corinthians, chap. ii. 10—14. *But God hath revealed them (i. e. the things he hath prepared for them that love him) unto us (apostles) by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the world, but the Spirit*

Spirit of God, that we might (by its teaching us) know the things that are freely given to us of God. Which things (revealed to us only by the Spirit of God) also we speak (but) not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth, comparing spiritual things with spiritual. By comparing these words with Gal. i. 11, 12, 15, 16. and Ephes. iii. 2—9. it is most evident that, by the Holy Ghost speaking in the apostle, he was taught the great mysteries of the gospel. Nay, so express is he in affirming it, that in his preaching it, he says, *he spake not in the words which man's wisdom teacheth; but in the words which the Holy Ghost taught him.* 1 Peter i. 12.

Another text which illucidates the foregoing, is Acts xvi. 6, 7. *Now when they (Paul and Timothy) had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia: After they came to Mysia, they essayed to go into Bythinia; but the Spirit suffered them not.* The plain meaning of these words is, that by the Holy Ghost speaking in them, God directed them where to go and preach the word, which of themselves, at that time, they would not have done.

Of the gifts of the Spirit given to the apostles and prophets, the apostle tells us, 1 Corinth. xii. 8. *For to one is given the word of wisdom, to another the word of knowledge, by the same Spirit. Now there are diversity of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal, i. e. for the work of the ministry; for the perfecting of the saints; for the edifying of the body of Christ.*

On Verse the sixth, Mr. Locke most justly observes,
 “ They were very properly called In-workings, be-
 “ cause men of themselves could do nothing of them
 “ at all, but it was God, as the apostle tells us here,
 “ who, in these extraordinary gifts of the Holy Ghost,
 “ did all that was done; it was the effect of his imme-
 “ diate operation, as St. Paul assures us, in that parallel
 “ place, Phil. ii. 13. In which chapter, v. 3, and 14.
 “ we find that the Philipians stood a little in need of the
 “ same advice, which St. Paul so largely presses here up-
 “ on the Corinthians.”

This

This explanation of the apostle's words, I think, leads us to the true meaning of the following passages; Ephes. iii. 4, 5, 7, 20. Col. i. 29. Gal. ii. 8. In these texts God's working in the Apostles, by his spirit, is called the effectual working of his power; the effectual working in the measure of every part of Christ's body; that he had wrought as effectually in Paul, as in Peter, to the apostleship;—*whereunto I (Paul) labour, striving according to his (God's) working, which worketh in me mightily.*

These representations of the effectual operation of the Spirit are, I think, intended by the apostle, 2 Corinth. x. 4. compared with Eph. vi. 10—18.

Perhaps, one reason why the inward operation of the Spirit of God is said to work effectually, &c. in them, is, because it is called a *spirit of power*. 2 Tim. i. 7. *For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.* 2 Corinth. xiii. 3, 4. *Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but mighty in you. For tho' he was crucified through weakness, yet he liveth by the power of God: For we also are weak in him, but we shall live by the power of God.*

Having shewn, by the foregoing passages, that the promises of the Spirit, at first cited, were fulfilled, in its teaching the apostles the will of God, by the Holy Ghost speaking in them, I shall now,

Thirdly, shew that the operations of the inward gifts of the Spirit were produced in the same manner in all the disciples of Christ, as in the apostles and other ministers of the gospel.

Before, however, I enter into the proof of this matter, it will be proper to shew, from the testimony of scripture, that the forementioned promises of the Spirit were made to all who sincerely believed in Christ, except these words of his—*the Spirit shall bring to your remembrance (i. e. the apostles) whatsoever I have said unto you.*

1st, The promise of the Spirit I shall first mention, which is made to all genuine believers in Christ, is in the prophecy of Joel ii. 28, 29. *And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon my servants, and upon my handmaids, in those days will I pour out my spirit.* Compared with Acts ii. 16, 17, 18.

18. On these words, Dr. Whitby justly comments, "So the phrase (*i. e.* all flesh) includes all sorts of men without exclusion of age; young and old without exclusion of sex; sons and daughters without exclusion of conditions; servants and maidens without exclusion of nations, Jews and Gentiles, even as many as the Lord our God shall call," ver. 39. This promise being fulfilled upon the Samaritans, chap. viii. 17, and upon Cornelius and his kinsfolk, Acts x. as well as upon the Jews. Again, these gifts being here stiled prophecy, visions, dreams, it is apparent that the promise of distributing them to all flesh, could be meant only of the distribution of some of them to all ranks of men; for it being never so that all men, individually, had the gifts of prophecy, dreams, visions, or revelations, 1 Corinth. xii. 29—30. This could never be promised, it being certain God did fulfill his promise.

2dly. That the promise of the Holy Ghost, delivered by John the Baptist, included other disciples of Christ, besides the Apostle, evidently appears from Peter's words. Acts xi. 15, 16, 17. *And as I began to speak (to Cornelius and his friends) the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord, what was I that I could withstand God? Or as his meaning is expressed, chap. xv. 8, 9. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith. Compare these with chap. i. 4. And (Jesus) being assembled together with them (his apostles) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence. Mark i. 8. I indeed baptize you with water, but he shall baptize you with the Holy Ghost.* In the two first passages, the apostle shews his Jewish brethren, that the promise of the Holy Ghost, spoken of by John the Baptist, was as applicable to Cornelius and his company (chap. x. 44—47.) on whom it had fallen, as it was to the apostles on whom it had been fulfilled on the day of pentecost, and, consequently, it included Gentiles as well as Jews, *i. e.* all believers in Christ.

On

On this promise of the Holy Ghost, delivered by John the Baptist, a most excellent writer observes.* “When I lay all these facts together” [spoken of in the preceding pages] “I can scarce forbear thinking, that this general communication of the Holy Ghost, is what John the Baptist referred to, when he told the Jews, that *he indeed baptized with water; but that Christ would baptize them with the Holy Ghost and with fire.* Matth. iii. 10. Mark i. 8. Which seems to import at least thus much, that as he [John] a witness to Jesus, baptized all that came to him, that believed the kingdom of heaven was at hand, with water; so the apostles, chosen witnesses of Christ’s resurrection, being first baptized with the Holy Ghost and fire, immediately from heaven, should baptize, with the Holy Ghost, all believers that should come to them, and that had not been first baptized with it in the same immediate manner as themselves (as the rest of the 120, Saul, and the first fruits of the devout Gentiles were). And so our Saviour tells the apostles after his resurrection, Acts i. 5. *For John truly baptized with water, but ye shall be baptized with the Holy Ghost and with fire; not many days hence.* And that ye here is not restrained to the apostles, we learn from the quotation Peter makes of this prediction of our Saviour, and his application of it to the Holy Ghost, descending on Cornelius and his house. Acts xi. 16.†

3dly. In the promises our Lord made of giving the Spirit, it is very evident the apostles were not alone intended; but that they include all his disciples.

This appears from Peter’s words to the Jews, Acts ii. 38, 39. where he tells them, —*ye shall receive the gift of the Holy Ghost; for the promise (of it) is to you (as well as to us) and to your children, and to all that are afar off, even as many as the Lord our God shall call.* The promise he here speaks of, is that which is mentioned, ver. 33. *Therefore [Christ] being by the right hand of God exalted, and having received of the Father the promise of the Holy*

* Vide Lord Barrington in his *Miscellanea Sacra*, Vol. I. Pages 126, 127, who has most eminently distinguished himself as a genuine friend to divine revelation, and shewed an uncommon penetration and judgment in the sacred writings, which will not only transmit his name with peculiar lustre to posterity, but be highly esteemed by every real friend to truth.

† See John Baptist’s words, treated of in a pamphlet, intitled, *The True Character of John the Baptist.*

Ghost, he hath shed forth this, which ye now see and hear. Compared with chap. i. 4, 5. And Jesus commanded the apostles to wait for the promise of the Father, which, saith he, ye have heard of me. Compare these with John xiv. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, the Spirit of truth.—But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you. xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth—he shall testify of me. xvi. 7, 13, 14. Ephes. i. 13. Gal. iii. 14.

I will here just observe, that if the first-cited promises of the Spirit include all who became the disciples of Christ, it seems necessarily to follow, that the inward gifts or operation of the Holy Spirit were, after the same manner, in them, as in the apostles, *i. e.* by revealing the will of God to them in words by the Holy Ghost.

For to plead that the promises of the Spirit were made as well to all believers in Christ, as to the apostles, and yet deny its inward operation in them, to be after the same manner, as in the ministers of Christ, must be highly absurd and inconsistent; because, neither the plain meaning of the promises, already cited, nor any other passages, in which the inward gifts of the Spirit are related, will justify such an inference, but quite the contrary, as will be shewn.

Farther, if the inward gifts of the Spirit (included in the forecited promises) given to the apostles and ministers of Christ, were miraculous gifts only, as it appears, most evidently, they were, it will follow, by a parity of reason, that the inward gifts of the Spirit given to believers in general, were likewise the miraculous gifts only. This seems plain, because the New Testament leads us to conclude, that the inward operation of the Spirit was, after a like manner, in all Christ's disciples as in the apostles, *i. e.* by revealing the will of God to them in words by the Holy Ghost, as will appear afterwards.

If these observations shall appear to be neither strained nor unnatural, they shew how exceeding weak and unscriptural, and therefore groundless, the distinction among men must be, between the ordinary and extraordinary gifts of the Spirit. The simple expressions used in the New Testament, are *the gift, or gifts, &c. of the Spirit.* Therefore the distinction just mentioned may be deemed the distinction of men, and not of the inspired writers.

I shall,

I shall, from what has been observed, apply the fore-cited promises of the Spirit, as made to all the believers in Christ, at that time converted to the Gospel.

The first instance of the giving the Holy Ghost to believers, particularly recorded in the New Testament, is in Acts viii. 14—18. *Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. Who when they were come down, prayed for them that they might receive the Holy Ghost. (For as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw, that through laying on of the apostles hands the Holy Ghost was given, he offered them money.*

From this passage, it is evident, 1st, that all the Samaritans, both men and women (except Simon) who heard Philip preaching the kingdom of God, believed and were baptized, and received the gift of the Holy Ghost. 2dly, that it was evident to Simon they received it. This appears plain, 1st. Because he saw or beheld the Holy Ghost was given to them. 2dly. Because, upon his seeing it was given, he offered the apostles money to invest him with the same power they had; that on whomsoever he laid his hands, they likewise might receive the gift of the Holy Ghost.

3dly. From this passage it is fairly to be deduced, that whatever were the particular gifts of the Spirit, given to the Samaritans, they were miraculous. If they were not, how could Simon see or behold the Holy Ghost was given them; or in what other consideration is it conceivable he could be led to offer the apostles money, that they might invest him with the same power. Had the gifts of the Holy Ghost not been miraculous, and therefore in their effects not apparent to Simon, he could not have seen or beheld that the Holy Ghost was given, much less would he have made such an offer; because he could not have made any advantage of the power of giving the Holy Ghost, in that wicked way he intended.

The next instance of the Holy Ghost being given to believers in Christ, is chap. x. 44, 45, 46, 47. *While Peter spake these words, (recorded in the preceding verses) the Holy Ghost fell on all them which heard the word. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured*

out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

These words demonstrably evince, 1st, That Cornelius and his company, who heard the word spoken by Peter, received the Holy Ghost. 2dly. That they all received the like gifts of the Spirit; for they all spake with tongues, and magnified God, and, therefore, they were the miraculous gifts only.

There are two things worthy of notice in this passage. 1st, Peter judged, that to Cornelius, &c. were given the like miraculous gifts of the Spirit, as to the apostles on the day of Pentecost; for he says, *can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we? i. e.* in like manner as we have. That this is what he intended, appears from chap. xi. 15, 16. xv. 7, 8, 9. when, in his defence, he replies, to his Jewish brethren. *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, or put no difference between them and us, who believed on the Lord Jesus Christ, what was I that I could withstand God?*

From these words of the apostle, it is evident, 1st, That to Cornelius, &c. were given the like inward gifts of the Spirit, as to the apostles, on the day of Pentecost. 2dly. That the promise of the Spirit by John the Baptist, was to be fulfilled on other believers in Christ, as well as the apostles. 3dly. Seeing it appears in the fulfillment of that promise to the apostles, the miraculous gifts only were given them, and in like manner to Cornelius, &c. it follows, that was the true meaning and design of the promise; *i. e.* the giving the miraculous gifts of the Spirit. Had not this been the genuine and only design of the promise, how came the apostle, without any exception, to apply it equally to Cornelius, &c. as to the apostles?

The next instance I would offer, of the miraculous gifts of the Spirit being given to believers in Christ, is chap. xix. 6. *And when Paul had laid his hands on them (the twelve men) the Holy Ghost came on them and they spake with tongues and prophesied, i. e.* I judge in those tongues which they spake, as the Spirit gave them utterance.

These

These gifts of the Spirit being so similar with those given to the apostles, already considered, it is here needless to add any farther explication of them.

St. Paul, speaking of the gifts of the Spirit, ranks that of prophecy next to apostles, as may be seen, Corinth. xii. 8. compared with ver. 28. See also Ephes. iv. 11. Rom. xii. 6.

By comparing Acts xix. 6. with chap. ii. 4, 6, 11. x. 46. it seems probable, that by prophesying, speaking the wonderful works or things of God, and magnifying God, are expressions of nearly, if not intirely the same signification, *i. e.* prophesying for edification, and particularly as it consisted in teaching the true meaning of the law and the prophets, relating to Christ.

That this is included in what is said Acts ii. 11. appears probable, by comparing Luke xxiv. 25, 26, 27, 44, 45, 46. Acts ii. 16—36. iii. 18—26. iv. 10, 11, 12. xxiv. 14. xxvi. 22, 23. xxviii. 23—27. with xiii. 2, 14—42.

It is rendered still more probable, that Cornelius, &c. magnifying God, means prophesying, in that to them were given the like gifts of the Spirit as to the apostles, as has been shewn. To suppose, therefore, that Cornelius, &c. only magnified or praised God, by the dictate of the Spirit, in like manner as Mary did, recorded Luke i. 45—55. when it appears that the men at Ephesus prophesied by the Spirit seems improbable, especially when we consider, that in the distribution of the gifts of the Spirit, as in the whole œconomy of the gospel, God hath abounded in all wisdom and prudence.

Another instance recorded of the Holy Ghost being given to believers, is in chap. xiii. 48, 52. *And when the Gentiles heard this [i. e. Paul and Barnabas's speech to them] they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed—And the disciples were filled with joy, and with the Holy Ghost.*

That these disciples, by being filled with the Holy Ghost, received the miraculous gifts of the Spirit only, seems highly probable from the phrase, *they were filled with the Holy Ghost*, as appears by comparing it with these passages.

And it came to pass, that when Elizabeth heard the salutation of Mary, that the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and

and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? &c. &c. Acts ii. 1, 4, 17, 18, 33. And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And it shall come to pass in the last days (saith God) that I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy.—Therefore (Christ) being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Acts x. 44—47. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized with water, who have received the Holy Ghost as well as we? Chap. xi. 15, 16, 17. And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord (chap. i. 4, 5.) how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them (i. e. Cornelius, &c.) the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God? Chap. iv. 8, 31. Then Peter filled with the Holy Ghost, said unto them, &c. And when they (the apostles) had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, chap. vi. 3, 5. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business.—And they chose Stephen, a man full of faith and of the Holy Ghost. See further, chap. ix. 17. xi. 24. xiii. 9. Ephes. v. 8. Titus iii. 6.

On the phrase—is shed abroad (i. e. the Holy Ghost, or filled with it) Dr. Whitby justly observes, in his note on Romans, v. 5. “This is (gr.) the word still used “in the New Testament, when speaking of the effusion of
“the

“ the Holy Ghost. Acts ii. 17. x. 15. Titus iii. 6. and
 “ it is taken from Joel ii. 28, 29. and so this may refer to
 “ the (*gr.*) of the Holy Ghost, so liberally imparted to
 “ them ;” *i. e.* all believers.*

The passage which will illustrate and confirm the foregoing observations, is Acts vi. 9, 10. *Then there arose certain of the synagogue disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.* By comparing ver. 10. with ver. 3, 5. and chap. vii. 55. it seems highly probable, that the wisdom and the spirit by which he spake, means he spake that which in words by the Holy Ghost was revealed to him. This is the explication given by Dr. Whitby, as quoted above. Compare the foregoing verses with chap. iv. 8—12. already considered.

Another text to our purpose, is chap. xi. 28. *And there stood up (in the church at Antioch) one named Agabus, and signified by the Spirit (or in St. Paul's words, now the Spirit speaketh expressly) that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cæsar.*

Of this person's prophesying, we have a remarkable instance to the present purpose, chap. xxi. 11. *And when he was come down unto us (at Cesarea) he took up Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.*

Agreeably hereto, *i. e.* the teaching of the Holy Ghost in the disciples of Christ, is what is recorded, chap. xiii. 2, *As they (the prophets and teachers at Antioch) ministered to the Lord, and fasted, the Holy Ghost said (by one or more of the prophets) Separate now unto me Barnabas and Saul, for the work whereunto I have called them.* They being thus by the verbal direction of the Holy Ghost, in the prophets, chosen to the work, it is said, ver. 4. *so they being sent forth by the Holy Ghost departed.*

In these passages are recorded the very words or expressions of the Holy Ghost, by which the will of God was revealed to the disciples of Christ. And therefore evidently shew that the inward gifts of the Spirit, they had received, were the miraculous gifts only.

* See this subject curiously stated by the last quoted Author. Essay the first.

The texts which will illustrate and strengthen the plain meaning of those foregoing, and the observations on them, are in St. Paul's first Epistle to the Corinthians, chap. xii. and xiv.

To these Christians he writes, chap. i. 4—7. *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing (i. e. in all spiritual gifts) ye are enriched by him in all utterance, and in all knowledge (or ye abound in every thing in faith, in utterance, and knowledge, 2 Epist. viii. 7.) even as the testimony of Christ was confirmed in you. So that ye came behind (i. e. were inferior to other congregations) in no gift.* The meaning of ver. 5, 6, 7, is, “A conversion so intire, that you are now endowed with those very powers and extraordinary gifts of the Spirit, both for understanding and preaching the gospel, by which you were brought to the faith of it. And are inferior to no other churches in any extraordinary endowments of the Holy Spirit, which are so many pledges to assure you how acceptable you shall be to God at the great day of Christ's appearance.”

In chap. xii. 1—7. the apostle reminds them of their having the Spirit of God.—*Now concerning spiritual gifts, (i. e. persons endowed with the Spirit) brethren, I would not have you ignorant, namely, of this, That in your state of gentile heathenism, when you served dumb senseless idols, to which you were led by the votaries of idolatry, ye were then not endowed with the Spirit of God, which you now are. Wherefore I give you to understand, or put you in mind—that no man who is separated from that worship, and has the Spirit of God, calleth Jesus accursed, i. e. says he, is an impostor, or is not come in the flesh, 1 John v. 1—6. for this evident reason, namely, because being endowed with the Spirit of Christ, he has in himself a decisive witness or proof of the contrary; and, therefore, he cannot consistently therewith call Jesus accursed. Neither likewise no spiritual man can say Jesus is Lord, i. e. his Lord; but by the Holy Ghost; i. e. no man stands in that relation to him, who has not received the Holy Ghost; or, in St. Paul's words, Now if any man have not the Spirit of Christ, he is none of his, i. e. whosoever is a disciple of Christ, has received the Spirit of Christ. See 1 John iv. 15. compared with ver. 12, 13. iii. 24.*

But from your own experience, you know that every man has not the same kind of proof in himself of these things,

i. e. every man has not the same gift of the Spirit; for, or now, there are diversities of gifts, *i. e.* distributions of the Spirit, in spiritual men, or men endowed with the Spirit, which prove Jesus is no impostor, and by which they call Jesus Lord; but then all these gifts proceed from one and the same Spirit. Likewise there are differences of administrations, *i. e.* some have more, some less of these gifts of the Spirit; but they are all given by one Lord. And there are diversities of operation, *i. e.* the Spirit of God does not work just after the same manner in all spiritual men; but notwithstanding your experience testifies to this truth, yet you ought to remember it is the same God (not a multiplicity of gods) which worketh all these diversities of operation in all spiritual men.

Thus, brethren, from your own experience, you plainly discern the difference between your former and present religious state.—The idols, or false gods, you worshipped, could not impart to you the Spirit of God, that you are endowed with by your embracing the religion of Christ your only Lord. But let me, particularly, remind you of what at present you stand much in need of from your imprudent emulation in the exercise of the gifts of the Spirit, namely, that the manifestation of the Spirit in its several gifts, which you have received, is given to every man among you, not for ostentation, in the exercise of his gift, but to profit withal, *i. e.* for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

From this explication of the apostle's words, it appears very manifest, that he speaks only of the miraculous gifts of the Spirit, which, in their operation in them, bore indisputable witness, they had received the Spirit of God.—In ver. 8—12. he enumerates the gifts of the Spirit, saying, For unto one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discernings of Spirits; to another divers kind of tongues; to another the interpretation of tongues. But all these worketh, that one and the same Spirit dividing severally to every man as he will. Compare herewith Rom. xii. 6, 7, 8. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that

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giveth,

giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. Ephes. iv. 7—12. *But to every one of us is given grace according to the measure of the gift of Christ—And he gave some, (gifts to) apostles: and some, prophets: and some, evangelists: and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.*

From whence these Corinthian christians received these extraordinary gifts, and their miraculous operation in them, cannot be more justly explained, agreeably to the apostle's intention, than in the words of that admirable writer Mr. Locke, who says, “ They were very properly called (*gr.*) inworkings, because they were above all human power. Men of themselves could do nothing of them at all, but it was God, as the apostle tells us here, who in these extraordinary gifts of the Holy Ghost did all that was done; it was the effect of his immediate operation, as St. Paul assures us in that parallel place, Phil. ii. 13. In which chap. ver. 3, and 14. we find that the Philippians stood a little in need of the same advice which St. Paul so largely presses upon the Corinthians.” On ver. 4. Dr. Whitby observes, “ These operations being miraculous and far exceeding the power of any creature, as fitly are ascribed to the Creator of all things.”*

If in ver. 8. by the word of wisdom, as a gift of the Spirit, the apostle intended apostles only, as ver. 28. which is the sense given by most interpreters; it consisted in a clear revelation of the Gospel of Jesus Christ, in the full latitude of it, or an exact understanding of the true nature and design of the Christian religion in general. Or in St. Paul's words, chap. ii. 9—13. *But God hath revealed them (the things before mentioned) unto us (apostles) by the Spirit; for the Spirit searcheth all things, yea the deep things (i. e. councils of God.)* John xvi. 13, 14, 15. *For what man knoweth the things of a man, save the spirit of a man which is in him; even so the things of God knoweth no man, but the Spirit of God, (i. e. no man merely of himself could discover or know the mysteries of God in the gospel, any more than he can know the secret thoughts in another man's breast. The way by which*

* See the same proved in the last cited Author, Vol. I. Page 132, &c.

the latter are known, is his imparting them by words; so the way by which God makes known the former, is in the words which the Holy Ghost teacheth. Now we have not received the spirit of the world, but the spirit which is of God, that we might (thereby) know the things ver. 9.) which are freely given to us of God. Which things also we speak, *not in the words which man's wisdom teacheth, but (in the words) which the Holy Ghost teacheth, comparing spiritual things with spiritual.* Compare herewith Ephes. iii. 2—8. Gal. i. 11, 12, 16.

Another gift of the Spirit, is that of knowledge, by which, according to Mr. Locke's just interpretation, is meant, "The knowledge of the true sense and true meaning of the Holy Scriptures, of the Old Testament, for the explaining and confirmation of the gospel." Which explication I judge is illustrated in Stephen's speech, Acts vii. and chap. viii. 30—35. xiii. 15—41. ii. 14—36.*

The next gift mentioned by the apostle, is that of faith. On this gift, Mr. Locke observes,—"by (*gr.*) faith (is meant) the assurance and confidence in delivering and confirming the doctrine of the Gospel, which becomes doctors and teachers. Rom. xii. 3, 6." This explication of the gift of faith seems to be very justly grounded, and, I judge, is illustrated in the following passages. Acts vi. 3. of Stephen it is said, *he was full of the Holy Ghost and wisdom*; this, in ver. 5. is expressed, *he was full of faith and of the Holy Ghost*, and ver. 8. it is said, *he was full of faith and power*: ver. 10. in his dispute with the synagogue, &c. it is said, *they were not able to resist the wisdom and the spirit by which he spake*: which words, *he was full of faith*, &c. compared with the context, and following chapter, evidently mean, that by the immediate miraculous power of the Holy Spirit, he spake the word of God with an undaunted assurance and confidence, that became a teacher of the word.

Of the same gift of the Spirit, I imagine, Luke speaks, Acts, chap. xi. 22, 23, 24. concerning Barnabas, whom the church sent to Antioch; who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For (that which eminently qualified him for this

* See this gift of the Spirit more largely illustrated by the last quoted author, page 42—45.

work was) *he was a good man and full of the Holy Ghost, and of faith, and much people were added to the Lord.*

Of this gift of faith, as given to apostles, see Acts iv. 8—13, 29—31. xiv. 3. ix. 19—22, 27. 1 Thes. i. 5: ii. 2. 2d Epistle, i. 11, 12. compared with Acts xvii. 1—9.

The apostle tells the Corinthian christians they abounded in faith, *i. e.* as a gift of the Spirit. 2d Epistle, viii. 7.

How necessary and useful this gift was, at that time, is most admirably displayed by Lord Barrington in his first Essay already referred to.

Of the gifts of the Spirit, then, given for healing and working of miracles, it is too evident to be denied, they were miraculous gifts only.

Another gift of the Spirit, mentioned ver. 10, is prophecy. By prophecy in the New Testament is meant, (1st.) foretelling things to come. Of this, two instances are recorded of Agabus, already cited, Acts xi. 27, 28. xxi. 10, 11. See also 1 Tim. iv. 1, &c.

Prophecy, St. Paul hath defined to be speaking unto men for edification, and exhortation, and comfort.

On which gift of the Spirit, Mr. Locke most justly observes: “ So that even in these extraordinary praises (ver. 27—33.) which any one sung to God by the immediate motion and impulse (*i. e.* revelation) of the Holy Ghost, which was one of the actions called prophesying, they sung alone. And, indeed, how could it be otherwise? For who could join with the prophet in things dictated to him alone by the Holy Ghost, which the others could not know, till the prophet uttered them? Every speaking to others, for edification, &c. was not prophesying, but only when such speaking was a spiritual gift, performed by the immediate and extraordinary motion (*i. e.* revelation) of the Holy Ghost. *Vide* chap. xiv. 1, 12, 24, 30. For example, singing praises to God was called prophesying; but we see when Saul prophesied, the Spirit of God fell upon him, and he was turned into another man. 1 Sam. x. 6. Nor do I think any place in the New Testament can be produced, wherein prophesying signifies bare reading the scripture, or any other action performed without the supernatural impulse and assistance of the Spirit of God. This we are sure, that prophesying, which St. Paul here speaks of, is one of the extraordinary gifts given
“ by

“ by the Spirit of God. Chap. xii. 10. Now that the
 “ Spirit of God, and the gift of prophecy, should be
 “ poured out upon women as well as men, in the times of
 “ the gospel, is plain from Acts ii. 17.”

On chap. xii. 10. he farther observes. “ Prophefying
 “ comprehends three things, predicting, finging by the
 “ dictates of the Spirit, and understanding and explaining
 “ the myfterious fenfe of fcripture, by an immediate il-
 “ lumination and motion of the Spirit, as we have already
 “ fhewn. And that the prophefying here fpoken of was
 “ by immediate revelation. Vide chap. xiv. 29—31.”*

The next gift mentioned by the apoftle, is discernings
 of fpirits. In which is included (1ft.) by the teaching of
 the Spirit, was made known to him, who had this gift, the
 fecret thoughts and intentions of men, as Corinth. xiv.
 24, 25. Acts v. 1—9. xiii. 8, 11. For a farther ex-
 planation of which, fee Mark ii. 6, 7, 8. Luke v. 21, 22.
 2 Kings vi. 11, 12.

(2d.) By this gift, proper perfons were pointed out
 and chofen to the work of the miniftry. Acts xiii. 2, 3,
 4. xx. 28.

(3d.) By this gift, perfons were enabled to difcern and
 try who were falfe prophets and falfe chrifts. 1 John ii.
 18, 19, 20, 27. iv. 1, 2, 3. compared with Matth.
 xxiv. 23—26. Mark xiii. 21, 22, 23. 2 Corinth. xi.
 12—15. 2 Peter ii. 1, 2, 3. 2 John v. 7—11.

On this gift, it is obferved,†——“ And how neceffary
 “ was an ability to try the fpirits, when the revelations
 “ of the Spirit were not compleated, and they (*i. e.* the
 “ Chriftians) furnifhed with but few or any of them in
 “ writing, by which they might try others; and when
 “ there were fo many feducers and deceivers, falfe pro-
 “ phets, and falfe apoftles, already lying in wait to draw
 “ them afide with pretended revelations, with all figns
 “ and lying wonders; and when the devil was to tranf-
 “ form himfelf into an angel of light, fo as if it were pof-
 “ fible to deceive the very elect?”‡

Finally, to thefe Corinthian chriftians were given the
 miraculous gifts of tongues, and the interpretation of
 tongues.

* See this gift more largely treated in the laft quoted author, page
 45—56.

† Vide the laft quoted writer, page 151.

‡ See Dr. Whitby on John ii. 20. iv. 1, 2.

From St. Paul's account of the foregoing gifts of the Spirit, and the natural explication given of them, it is most apparent, that they were miraculous gifts only, and exercised by the Holy Ghost speaking in them, whereby they were indisputably assured, that what they spoke was the revelation of the Spirit of God.

To these Christians, who were enriched in all utterance, and in all knowledge, or who abounded in faith, in utterance, and knowledge, the apostle writes, appealing to them to judge, chap. iii. 16, 17. *Know you not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God (in which his Spirit dwells) him shall God destroy: for the temple of God is holy, which temple ye are.*

The true meaning of these words, is expressed by Mr. Pile, on ver. 16. — “Let your new and false teachers, moreover consider, that the christian church is the temple of God, in a much higher sense than the Jewish temple ever was; and that the same God who formerly manifested himself among the Jewish people, and was said to dwell in their temple, does now, in a much more eminent and effectual manner, dwell in you, as the christian church, by the full inspirations, powers, and evidences of the Holy Spirit.”

After the same manner, the apostle writes, chap. vi. 19. *What, know ye not that your body is the temple of the Holy Ghost which is in you (dwelleth in you) which ye have of God, and that ye are not your own? Compare 2d Epistle, vi. 16.*

The following passages will farther illustrate the scripture import, of the Spirit of God dwelling in the disciples of Christ. Rom. viii. 9, 10, 11, 16. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ (by his Spirit) be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead; dwell in you; he that raised up Christ from the dead, shall quicken your mortal bodies by his Spirit that dwelleth in you. The Spirit itself beareth witness with our spirit, that we are the children of God. Ephes. ii. 18, 22. For through him (Christ) we have an access by one Spirit unto the Father. In whom ye also are built together for an habitation.*

tion of God through the Spirit. 1 John ii. 20, 27. But ye have an unction from the Holy One, and ye know all things.——But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him. Chap. iii. 24. And he that keepeth his commandments, dwelleth in him, and he in them: and hereby we know that he abideth in us, by the Spirit he hath given us. Chap. iv. 12, 13. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. See also John xiv. 16, 17. Ephes. iii. 16, 17, 20. 2 Tim. i. 14.

The same apostle, by way of reproof to these Corinthian christians, tells them, 2d Epistle, chap. xiii. 3, 5. Since ye seek a proof (I suppose a farther proof) of Christ speaking in me (by his Spirit) which (Spirit) to you-ward is not weak, but (in its miraculous gifts) is mighty in you. Know ye not your own selves (emphatically) how that Christ (by his Spirit) is in you, except ye be reprobates?

The meaning of these words is farther expressed, by Dr. Whitby. “ Seeing, after all, the miracles done
“ among you, and the miraculous gifts received by you,
“ you still seek a proof of Christ speaking in or by
“ me, ask your own selves, know you not by the gifts
“ exercised among you, except ye be rejected of God,
“ that his Spirit, conveyed by my ministry, is still a-
“ mong you?”

In chap. xi. 4. The apostle argues with them.——
For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another Spirit which ye have not received, ye might well bear with him. Compare Gal. iii. 2, 3, 5.

These words evidently contain these several things:
1st. The apostle puts the truth of his being an apostle of Christ, in opposition to that of his opposer, (a false apostle, ver. 12—15.) upon their having, by his ministry, received the Spirit of God. 2dly. Upon this standard he appeals to them decisively, to pass judgment, whether he or his opposer was the apostle of Christ. 3dly. The apostle indisputably knew on whose side they must determine, if they answered according to truth; had he not known this, he would not have risked the issue of
his

his apostolic character thereon. 4thly. From hence it undeniably appears, that he and they were unquestionably assured they had received the Spirit of God, and, consequently, that by their having received the Spirit, the apostle means the miraculous gifts of the Spirit only; for of no other receiving the Spirit could the apostle be indisputably assured, or by which they could decisively judge, of his being an apostle of Christ.

That to other christian churches were given the like miraculous gifts of the Spirit, as has been shewn were given to this church, may be fairly inferred from the apostle's words, 1st Epistle, i. 4—7. before taken notice of. Likewise in chap. xiv. 33. he says, *For God is not the author of confusion, but of peace, as in all the Churches of the saints.* The meaning of which is justly expressed by Mr. Pile. “For the Spirit that inspires you is the Spirit of God, who is the God of peace and order; but never the author of confusion: and that you may exercise his gifts in an orderly manner, is plain from the like exercise of them [*i. e.* the miraculous gifts of the Spirit, of which only the apostle is here speaking] in all christian churches, as I have accordingly appointed them to do.” Chap. xi. 16. *But if any man seem to be contentious, we have no such custom, neither the churches of God.* In the words of the above writer.——

“And if any of your new teachers are resolved to be contentious, and defend these practices, all I shall say to them, at present, is, That they encourage (in the exercise of spiritual gifts, viz. prophesying and praying by the Spirit) what is contrary to the practice of all the christian churches that I have seen or heard of.”

That the Christians at Rome were enriched with the like extraordinary gifts of the Spirit, as were those at Corinth, will appear undeniable from the Epistle to them.

To begin with Romans, chap. xii. 3—8. *For I say, through the grace of God given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith (i. e. gifts of the Spirit, vide Locke.) For as we have many members in one body, and all the members have not the same office: so we being many, are one body in Christ, and every one members one of another. Having the gifts, differing according to the grace (i. e. the Spirit of God) that is given*
to

to us, whether prophecy, let us prophesy according to the proportion of faith (*i. e.* gifts of the Spirit) or ministry, let us wait on our ministry, &c. Compare herewith Ephes. iv. 4—16. The apostle's intention in these verses, I imagine, is the same, tho' somewhat differently expressed, as in 1 Corinth. xii. 4—27.

The meaning of the foregoing verses is well expressed thus by Mr. Pile: "And whereas both Jews and Gentiles converts now, as Christ promised, are blest with extraordinary endowments of the Holy Ghost, I, as an inspired apostle, do now exhort you neither to extol and magnify any such gift, beyond what they really are, nor to exalt themselves into a contempt of other Christians upon that account. For, as in the human body, tho' some members may be of more apparent and visible use than others, some stronger, 1 Corinth. xii. others more feeble; some more honourable, others less; yet all have their proper and necessary functions for the good of the whole frame. Even so in the Christian church, while some spiritual gifts may be more eminent and remarkable than others, yet all degrees of them, even the meanest, have their excellent uses and purposes: all gifted persons (*i. e.* all Christians) are some way needful members of this body of Christ, and none ought to be despised.

"As therefore God has distributed these extraordinary endowments, according to his own good pleasure, and your offices and places in the church are of different kinds, let every one exercise his own prudently and modestly, and to the best advantage. He that has the gift of prophecy for instance (*i. e.* either of interpreting scripture by inspiration, or of foretelling future things) let him interpret or foretell no further than the Spirit clearly and plainly directs him, &c."

To which I may justly add Mr. Locke's words, already quoted, which I judge are as applicable to the gifts of the Spirit here mentioned as to those in 1 Corinth. xii. 4, &c.

"They are very properly called *inworkings*, because they were above all human power; men of themselves could do nothing of them at all, but it was God, as the apostle tells us, who, in these extraordinary gifts of the Holy Ghost, did all that was done; it was the immediate effect of his power."

The other passages in this epistle, which likewise particularly shew, that by the inward gifts of the Spirit, these

Christians were taught the will of God, are in chap. viii. 1—14.

To understand the genuine meaning of what the apostle here says, concerning the Spirit, about which interpreters differ in their judgments, it ought to be particularly observed, that in chap. v. the apostle shews, both Jews and Gentiles were all involved in the effects of Adam's disobedience, and that the blessings devolved upon them both, by Christ, were more than a balance to those evils. This is shewed from ver. 15—19.

In chap. vi. 11—21. compared with chap. i. 18—32. it is very apparent, that at the same time the apostle argues with them upon what they ought to put in practice, as rising with Christ in baptism to newness of life, he skilfully, and in very lively terms, represents to them, that, before their conversion to the gospel, they were all sinners or slaves to sin, and therefore under a state of condemnation and death.

The manner in which he evinces this point to them, is this, "Sin here spoken of as a person, a *prosopopeia*, "is made use of thro' this and the following chapter, "which must be minded, if we will understand them "right." This monarch, sin, was their sovereign or master, in servile obedience to whom they had yielded their members: herein was their state of slavery. And therefore sin is said to reign or have dominion over them. The fruits of which servitude were condemnation and death.

In chap. vii. 7—25. the apostle shews the Jews they were in a like condition with the Gentiles; this he argues after a like manner as to the Gentiles, by figuratively representing law, or the flesh, as a monarch, who, by conquest, was become their sovereign or master. This person he calls the law in their members, or the flesh, to whom they had yielded obedience or servitude. In this state of subjection, as sold under the dominion of sin, the apostle represents them, not as the Gentiles natural born slaves, but as captives to the law of sin and death, under whose dominion they were held: the fruits of which servitude were condemnation and death: so that of both Jews and Gentiles it was justly said, *O wretched man that I am, who shall deliver me from the body of this death, or this body of death.**

* See Mr. Locke's note on Rom. viii. 11.

I will just remark, that, perhaps, one reason why the apostle argues with them both, after this manner, was, that to Gentiles, sovereign or master was as familiar a figure, by which to express their state of slavery, as law or flesh was to Jews, who obeyed or yielded obedience to the law, by being circumcised. See the apostle's apology to the Gentiles, chap. vi. 19. And, perhaps, he included the like apology to the Jews, chap. vii. 1, 2, 3. I will just add, that it is probable, the reasons why the apostle represents the Gentiles as natural born slaves, and the Jews only as captives to sin, is, that he would avoid giving too much offence to his Jewish brethren: and also, to shew them, that notwithstanding they lived under the law of Moses, yet they were captives to sin; which being but very little, if any thing, superior to slavery by birth, of consequence they stood in equal need of redemption from it with the Gentiles. But to return—

I think, no person who has entered thoroughly into the spirit and design of the apostle in chap. viii. 1—14. and compared it with the two foregoing chapters, but must see the expressions harmonize each other. As I have observed, in chap. vi. sin is figuratively represented to be a person. In chap. vii. the same thing is expressed by flesh, or the law in their members. To this master, in chap. viii. is opposed the Spirit of God, which, as has been shewed, they had received. Sin, or the law, in their members, had been the ruling, guiding principle they had yielded themselves to, or were led or walked by. But now they yielded themselves to, or were led, or walked by the Spirit. Sin, or the law, in their members, had dwelt in them, but now having crucified sin, or the flesh, the Spirit of God dwelt in them. Sin, or the flesh, had made them slaves, or brought them into captivity, so that what they did they allowed not. But now by the Spirit they were made free, or set at liberty, from the dominion of sin. By sin, or the law in their members, they had been brought into a state of condemnation. But now there was no condemnation to them who walked after the Spirit. By sin, or the law in their members, they had been dead, as slain by sin, who shall deliver me from the body of this death, or, the wages of sin is death. But now, by the Spirit, they had received or obtained life; were quickened; for if through the Spirit ye mortify the deeds of the body, ye shall live.*

* See the last-cited note of Mr. Locke's; also his note on chap. vi. 6, 11.

But farther, they being delivered from their former state, were debtors (but) not to the flesh, to live after the flesh, but to the Spirit; seeing it was by the Spirit, and not by the flesh, they were delivered from their former condition.

In their former state, while they were slaves or captives to sin, or the law in their members, they neither were Christ's nor the sons of God; but having had the love of God shed abroad in their hearts by the Holy Ghost, they were the sons of God, *i. e.* if they were led by the Spirit of God. This was not the same Spirit they had received while slaves or captives to sin; that was a Spirit of fear, whereas now they had received the Spirit of adoption, (*i. e.* sonship) whereby they cried, *Abba, Father*. The Spirit of fear which formerly they had received, bare witness to their minds, that they were in a state of slavery or captivity. But now the Spirit itself (the Spirit of God) beareth witness with their own spirit, or mind, that they were the sons of God. The apostle adds, *and if children, then heirs of God (i. e. to all the blessings and promises of the gospel, and particularly to the Spirit of God, for herein we are) joint heirs with Christ; if so be (or seeing that) we suffer with him, we shall be also glorified together*. See the same subject more concisely, and after a somewhat different manner, argued by the apostle, Gal. iv. 1—8. v. 16—25.

In this view of the apostle's argument, it appears very evident, that by the word spirit, from ver. 1—7. he means the spirit of God, or the Holy Ghost, which God had shed abroad in their hearts.——This Spirit he represents, by its teaching in them, to be a guiding principle of action, which he opposes to sin, or the law in their members, or the flesh, by which they had formerly been led or walked. And therefore if the apostle designed to shew them that they had been led or walked by the suggestions of the flesh, which is very evident he intended, it will certainly follow he likewise designed to shew them they ought now to be led or walk by the dictates of the Spirit of God.

That which further illustrates this sense, as intended by the apostle, and likewise that the word spirit, ver. 1—7. means the Spirit of God only, as is particularly expressed ver. 9, 10, 11, 13, 14. is, that in these verses the apostle prosecutes his argument, in the same opposition already observed, between the flesh and the Spirit of God. Thus ver. 1, 4. he says, *there is now no condemna-*
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tion to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. Ver. 13, 14. If ye through the Spirit do mortify the deeds of the body, ye shall live (being delivered from condemnation.) For as many as are led by the Spirit of God, they are the sons of God. Ver. 6, to be carnally minded is death; but to be spiritually minded, (i. e. to be led by the Spirit) is life and peace. Ver. 11. But if the Spirit of God dwell in you, he shall quicken (i. e. make you alive) your mortal (i. e. once spiritually dead) bodies. Chap. vi. 12. vii. 23, 24. By (or because of) the Spirit that (now) dwelleth in you.* Ver. 2. The law of the Spirit of life hath made me free from the law of sin and death, (i. e. set me at liberty from slavery or captivity to sin, and delivered me from that death, which by disobedience I had incurred.) Ver. 15. For ye have not received the Spirit of bondage again to fear (death, as chap. vii. 24.) but ye have (now) received the Spirit of adoption; (which, as it delivers you from slavery and the fear of death, makes you sons) whereby we cry, Abba, Father.

Not to admit this to be the scope of the apostle's argument with Gentiles and Jews, entirely destroys one of the principal and most beautiful parts of the antithesis, so observable in his reasoning, namely, the Spirit of God as a dictating principle of action, opposed to sin, or the law in their members; and consequently must represent him to be a very loose and inaccurate writer, which can never be admitted by those who impartially study his writings. For it is most evident, that in chap. vi. and vii. his design, as has been observed, is to shew that Gentiles and Jews had been led by the latter; but if the apostle did not design to shew them they were now led or ought to be led by the former, the antithesis is wholly lost, and consequently his argument, built thereon, is of no force, because there would have been no foundation whereon to build. Whereas, in the above view of his reasoning, the antithesis appears in a most beautiful and striking light, and admirably well adapted to shew them that they ought, now, to be led wholly by, or obey the dictate of the Spirit of God, as they had formerly obeyed sin, or the law in their members.

But further, seeing it was one principal part of the apostle's design to shew them, that being led, or walking by the Spirit, consisted in the practice of righteousness, which is opposed to their former principle and conduct,

* See Mr. Locke's note on Ephes. ii. 5.

it seems evidently to follow, that his meaning is, by the Spirit of God they were taught what was that righteousness, *i. e.* in these particular parts of it, which by the Spirit they were led to observe. If the Spirit, as an inward gift shed abroad in their hearts, did not clearly reveal or make it known to them, how could they by the Spirit know wherein it consisted? But, if by the Spirit they did not know this, how could they therein be led or walk by the Spirit? For what the apostle says, by way of reproof to the Corinthians concerning their speaking in unknown tongues by the Spirit, that they were unedifying to the church, because not understood by them, is here equally applicable, namely, that these Roman Christians could not be edified, or, in the apostle's words, *led or walk by the Spirit, unless its dictates were intelligible and understood.**

To reconcile St. Paul's reasoning here with any mere sensible or bodily impulse or agitation, made by the Spirit of God, not accompanied with a clear revelation of the will of God to their minds, I judge can never be done; and I am abundantly convinced, from the arguments advanced in these pages, is wholly discountenanced by the scripture account of the inward gifts of the Spirit, given to the disciples of Christ at that time.

There are only two objections that I apprehend may be made against this reasoning, which are, either that by spirit, ver. 1—7. is meant the gospel or word of God, or the temper or disposition of Christ. To which I answer, when they are shewn to be the apostle's meaning, as it stands connected with his argument in this and the two foregoing chapters, I will admit of the objections, and that the arguments built on the contrary opinion are inconclusive.

Before I quit the observations on chap. viii. I beg leave to take further notice of ver. 15, 16.

And I would here offer it to the reader's consideration, whether St. Paul had not a particular meaning in these words, not taken notice of by expositors; *But ye have received the Spirit of adoption (i. e. sonship) whereby we cry, Abba, Father.* Or, as the same thing is expressed in Gal. iv. 6. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* By comparing the context in both these chapters, the

* See Mr. Locke's note on Gal. v. 18.

occasion of their crying *Abba, Father*, seems to arise from their having been redeemed from a state of slavery to sin, by God's having adopted them as his sons; nay, made them joint heirs with Christ. In which happy deliverance and advancement, I suppose, the apostle designed to express that peculiar and lively joy which was particularly wrought in them by the agony of the Holy Spirit.

The words *cry* and *crying* (here denoting joy of heart) as they occur in the scripture, I believe, always signify a peculiar state of mind, from whatever cause it arises; whether it be fear, hope, joy, or sorrow. It is evident, the cause of that unusual state of mind here intended, of their crying *Abba, Father*, was the operation of the Spirit of God. Nay, the apostle speaks of this in Galatians, as the language of the Spirit itself in them, when he says, *God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

This particular and experimental joy, the apostle plainly represents, as including, 1st, Their having a very affecting sense of their deliverance from the slavery of sin. 2dly, That by the Holy Spirit exciting this joy in them, they were unquestionably assured they were the sons of God: for, *because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* Or, the love of God (as your father) is shed abroad in your hearts by the Holy Ghost.

Agreeable to this view of the apostle's words, is founded what he says, ver. 16. *The Spirit itself* (most determinate indeed) *beareth witness with our spirit* (i. e. our heart) *that we are the children of God.*

1st. If the Spirit in its operation in them bare witness with their spirit (which the apostle affirms it did) it is certain their spirit discerned or perceived that witnessing, whenever they had it, or in whatsoever manner it bare witness in them. This seems plain, because, unless their spirit discerned it, it could be no witness to their spirit. Therefore, to affirm with the apostle, that the Spirit did bear witness with their spirit, and yet not own that their spirit discerned the operation of the Spirit in them, in which consisted at least one part of the witness, is highly absurd, and, I think, intirely contradicted by the obvious meaning of the apostle's words. Would it not be absurd in an high degree, to affirm of any man, or any man to affirm of himself, that his spirit bears witness of his being a child of God, when he cannot discern or perceive his spirit

spirit does bear such a witness within him. And is it not equally so, to affirm that the Spirit does bear witness with their spirit, and yet their spirit not perceive or discern any such witness?

I conclude, therefore, since the apostle affirms the Spirit bare witness with their spirit, that it was as discernible and evident in them, as the witness of their own spirit, that they were the children of God.

2dly. But, farther, the apostle saith the Spirit itself *beareth witness with* (not only to but with) *our Spirit*. From whence I conclude, the Spirit was a joint witness with their spirit, that they were the children of God. But how could the spirit be a joint witness with their spirit, unless their spirit perceived the operation of the Holy Spirit, any more than their own spirit could be a witness to them, when they did not perceive that witness? Their perceiving or being sensible of the witness of their own spirit, was what made them know they had such a witness, and without such a perception, they could not have known it, no more could they have known the witness of the Spirit, unless they perceived the operation of the Spirit in them, in which consisted the joint witness with their spirit.

From the foregoing considerations, it appears, either that they perceived evidently, the witness of the Spirit of God, as well as that of their own spirit, or they had only one witness, namely, that of their own spirit. But this is manifestly contradictory to the plain meaning of the apostle's words, who says—*the Spirit itself beareth witness* (jointly) *with our spirits*. Therefore it must be granted, either that they perceived the witness of the Spirit of God, or the apostle has not given us a just account of it, or, at least, he has expressed himself with great impropriety.

Two passages, I imagine, illustrate these observations on the joint witness of the Spirit of God, which are, Acts xx. 22, 23. *And now behold, I go bound in the spirit,* (See Matth. iv. 1. Mark i. 12. Luke iv. 1.) *unto Jerusalem, not knowing* (particularly) *the things* (i. e. the persecution) *that shall befall me* (there) *save* (or except in the general I know) *that the Holy Ghost witnesseth in every city* (with my own knowledge and experience) *saying* (to me) *that bonds and afflictions abide me* (i. e. the Holy Ghost teacheth me, that wherever I preach the gospel, to look for persecutions.) From whence it is plain, that, by the Holy

Holy Ghost, he had a most evident intuitive witness with his own knowledge and experience, *that bonds and afflictions awaited him.*

The other passage is Rom. ix. 1, 2, 3. — *I say the truth in Christ, I lie not, my conscience also (as well as the truth I affirm in Christ) bearing me witness in the Holy Ghost, (i. e. the Holy Ghost, which knoweth my heart, beareth me witness, or is a joint witness with my conscience, that what I affirm is real truth, and no lie) that I have great heaviness and continual sorrow in my heart, for my brethern, my kinsmen, according to the flesh.*

Whatever manner the Holy Ghost bare this joint witness with his conscience in, it is undeniable it was to him as evident as that of his own conscience, and therefore was after a miraculous manner.

3dly. There is another thing manifestly implied in the words which ought to be particularly observed, namely, *that the witness of the Spirit of God*, he speaks of, was not that of the fruits of the Spirit, as mentioned ver. 14, and in some of the foregoing verses, but of the Spirit itself. — His words are very determinate; *the Spirit itself beareth witness with our Spirits, that we are the children of God* — Or, in Dr. Taylor's paraphrase — “ And the Spirit “ itself, which we have received in its miraculous gifts, “ confirms the testimony of our own hearts and consciences, that we are the children of God.” I think it is exceeding evident, that the apostle here speaks of the witness of the Spirit of God, as a distinct witness from that of the fruits of the Spirit. That there is a just foundation for this distinction, I am persuaded, in part, appears from the observations advanced in these pages, and particularly from this consideration, *viz.* that those who embraced the gospel, received the Holy Ghost, and immediately had this witness before they could have that arising from the fruits of the spirit; *i. e.* from their acting agreeable to its teaching in them, which fruits are included in the foregoing verses, and enumerated Gal. v. 22—26.

The passages which will illustrate and confirm this observation, are in Acts xv. 7, 8, 9. Here the apostle Peter says, concerning Cornelius and his friends, *that God bare them witness (i. e. that he now adopted them as his children) giving them the Holy Ghost, even as he did unto us apostles.* Wherein the nature of the witness of the Spirit with their spirit consisted, appears from chap. x.

44—47. I presume there can be no doubt, that the witness of the Spirit was evidently discerned by their spirit; *for by the Holy Ghost they spake with tongues and magnified God.*

I presume the apostle includes this kind of witness, we are speaking of, in his first Epistle to the Thessalonians, chap. i. 6. *ye received the word in much affliction, with joy of the Holy Ghost* (by which ye are sealed as the children of God.)

And finally, it appears from the context, and Gal. iv. 1—6. that this witness of the Spirit with their spirit, was a proof in themselves, that God had adopted them to be his children; or, in Mr. Locke's words, in his judicious note on Gal. iv. 6. "The force of the (apostle's) argument seems to lie in this, that as he that hath the spirit of a man in him, has an evidence that he is the son of man, so he that has the Spirit of God, has thereby an assurance that he is the son of God."

As it appears, that this witness of the Spirit was a proof in them that they were the sons of God, surely it must follow, that their spirit discerned or perceived that proof, otherwise it could be none to them, and consequently they had no other witness, or proof, within themselves, that they were the sons of God, than their own spirit: but this manifestly contradicts the plain meaning of the apostle's words, which affirm they had two witnesses, namely, *the Spirit of God, and their own spirit.*

Mr. Locke has justly observed, that a man's having the spirit of man, is an evidence that he is the son of man. But, suppose a man does not perceive, or know he has the spirit of man, how shall he be assured he is the son of man? I am persuaded, he cannot be assured of it, and the reason is plain, namely, because he does not perceive he has the spirit of man: and while he continues without that evidence, he can never be assured he is the son of man. In like manner, the Spirit of God could not be a witness, *i. e.* a proof they were the sons of God, if they did not perceive the operation of the Spirit in them, in which consisted at least one part of the witness or proof thereof.

The only apology I shall offer, for being so particular in illustrating the apostle's true intention in chap. viii. 1—16. is, 1st. Because they are a most clear and decisive proof, that by the Holy Spirit speaking in the disciples of Christ, they were taught the will of God. 2dly. Because I judge these verses have been generally misrepresented by expositors and other writers, and thereby the apostle's

apostle's meaning has not been fully understood. This I would be thought to mention with the utmost deference to men of superior judgments who have commented on, or given their opinion herein.

I hope I shall be excused, if I just add a citation from that admirable writer before quoted.* “ But after our Saviour's ascension, all the Lord's people became prophets, and they were all taught of God, God pouring out of his Spirit at once, and in an instant, upon all flesh. They had the Holy Ghost resting upon them, and not giving them a revelation now and then, but being in them as a spring or rivers of living water. Enlightening some of them with the knowledge of truths of the greatest comprehension and importance, giving them the understanding of all prophecies, and the revelation of the deepest mysteries, enabling them to discern the spirits of others, to foretell particular events for the good of the church, to exhort, to warn, to rebuke, to admonish, to pray, to teach, to compose, and sing hymns and psalms, &c.”

Of the same Spirit of God, the apostle tells these Roman Christians, in the chapter under consideration, ver. 26, 27. *Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.*

In these words, are these several things intended; 1st. That by their infirmities, the apostle means the outward and inward afflictions they met with, mentioned in the preceding verses, and ver. 23. of the apostles who had received the first fruits of the Spirit. 2d. That under such a state, they at least oftentimes knew not what to pray for, as they ought; *i. e.* whether it would be most acceptable to God, and redound most to their true happiness, to pray to him for an immediate deliverance from persecutions, or to be supported with patience under them. 3dly. Under the outward afflictions and inward uncertainty of judgment of what was best for themselves, the Spirit helped their infirmities; *i. e.* by teaching them, in the words of the Holy Ghost, what they should pray for as they ought, or, in the apostle's words, — *the Spirit maketh intercession for us with groanings which cannot be uttered.* 4th, Their

* Vide Lord Barrington, page 179.

prayer being wholly dictated or revealed to them in the words of the Holy Ghost, and God knowing their hearts, and what was the mind of the Spirit, they prayed or made supplication to him in an acceptable manner.

I judge, that what has before been urged in proof of their being led by the Spirit, will add light and strength to the sense now given of ver. 26, 27.

I conclude, St. Paul had nearly, if not the same thing in view, in his Epistle to the Ephesians, chap. vi. 18, compared with the preceding verses, as in those just considered. That prayer was one of the gifts of the Spirit, appears from 1 Corinth. xi. 4, 5, 13. xiv. 14, 15, 16. compared with Jude, ver. 20.

In chap. v. 5. the Apostle tells them, *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.* On this text Dr. Whitby comments—(Greek, shed abroad.)

“ This word is still used in the New Testament, when speaking of the effusion of the Holy Ghost, Acts ii. 17. x. 45. Titus iii. 6. and it is taken from Joel ii. 28—29. and so this may refer to the (*gr.*) of the Holy Ghost, so liberally imparted to believers.” Dr. Taylor says, “ And this hope is such as will never deceive us, seeing the love which God beareth to us, and which will raise us to everlasting life, is abundantly assured to our hearts by the gift and operation of the Holy Spirit, which he hath imparted to us.

“ It is giving us his Spirit to work miracles, to lead us into all truth, to enliven and quicken our minds, and is a demonstration he intends to bring us to eternal glory.”

Whatever was the particular evidence they had of the love of God being shed abroad in their hearts by the Holy Ghost, it seems evident, from Dr. Taylor's words, that the Holy Ghost, in its operation in them, was in a very discernible (*i. e.* miraculous) manner; how else could the Holy Ghost be to them a demonstration, that God intended to bring them to eternal glory? Or how could it make them *not ashamed* of their christian calling?*

For the New Testament import of the phrase shed abroad, or pouring out the Holy Spirit, see Acts ii. 17, 18. *And it shall come to pass in the last days (saith God) I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see*

* See Mr. Locke's Note on ver. 5.

visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy. Ver. 1—4. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Chap. x. 44, 45. While Peter yet spake these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Chap. xi. 15, 16, 17. xv. 8, 9. Titus iii. 5, 6. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

In Romans, chap. xiv. 17. the apostle writes to these Christians saying, *For the kingdom of God (i. e. the Gospel) is not (i. e. doth not consist in) meat and drink (about which you differ) but in righteousness, and peace, and joy in the Holy Ghost.* The true meaning of the expression, *joy in the Holy Ghost*, is expressed by Dr. Whitby in these words: “This cannot here signify delight to do good, or
 “rejoicing in unanimity, for the phrase hath no such
 “sense in scripture; but always signifies an inward joy
 “arising from the consolations of the Holy Ghost; as
 “when the apostle saith, the Thessalonians received the
 “word with much affliction and joy of the Holy Ghost,
 “1 Thes. i. 6. And when St. Luke informs us, *the
 “churches had peace, and, walking in the comfort of the
 “Holy Ghost, were multiplied. Acts ix. 31.*”

In chap. xv. 13. he tells the Christians, *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of the Holy Ghost; i. e.*
 “may that God, who has called you Gentiles to be his
 “people, who has shed abroad his love in your hearts by
 “the Holy Ghost, which witnesseth with your spirits
 “that you are the children of God, fill you with hope
 “in the gospel salvation, and may it abound or increase
 “in you by the inward powerful or effectual working of
 “the Holy Ghost.”

If they abounded in hope (as the fruit of their joy wherewith they were filled of God) by the power of the
 Holy

Holy Ghost, it certainly follows, that the inward operation of the Holy Ghost in them, was after a very discernible, *i. e.* miraculous manner. If the Holy Ghost in its operation in them was not discernible, how could St. Paul justly conclude, as it is plain he does, *that their hope would abound by the power of the Holy Ghost?* For the further meaning of the expression, by the power of the Holy Ghost, see Ephes. i. 17, 18, 19. *That the God of our Lord Jesus Christ, the Father of glory, may give unto you (an increase) of the Spirit of wisdom and revelation; in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power.* Chap. iii. 16, 19, 20. *That he (i. e. God) would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith.*——*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.* Compare herewith Col. i. 9, 10, 11, 29. 2 Tim. i. 7.

In Rom. xv. 16. the apostle writes, *That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* The sense of the apostle here is well expressed by Mr. Locke, in his paraphrase, who says, “me (the apostle) whom he (God) hath made to be the minister of Jesus Christ to the Gentiles, in the gospel of God, in which holy ministry I officiate, that the Gentiles may be made an acceptable offering (see Isaiah lxvi. 20.) to God, sanctified by the pouring out of the Holy Ghost upon them.” See this also illustrated by Peter’s words, Acts xi. 15, 16, 17. xv. 7, 8, 9. compared with x. 44—47.

Finally, in this Epistle to the Romans, chap. viii. 30. the apostle tells the Christians.——*Moreover, whom he (God) did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* On these last words, Dr. Whitby most justly comments; his words are, “By giving them the Spirit, who is the earnest of their glory. And by reason of which Spirit, given with the preaching of the gospel, the ministers of Christ are said to be glory, as being the ministers of the Spirit, 2 Corinth. iii. 8, 9, 10, 11. and we, by participation of this Spirit of
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“ the Lord, are said not only to behold the glory of the
 “ Lord, but to be changed into the same image with
 “ him from glory to glory. In favour of this interpre-
 “ tation let it be noted, that when the apostle speaks of
 “ our (their) final justification, he still speaks of it as a
 “ thing future, saying, *we shall be glorified with him,*
 “ ver. 17, 18, 21. whereas he here speaks of it as a
 “ thing past, saying, *whom he hath justified, them he hath*
 “ *glorified.*” See this exposition of the words illustrated,
 Col. i. 9, 10, 11. *For this cause also, since the day we*
heard it, we do not cease to pray for you, and to desire that
ye might be filled with the knowledge of his will in all wis-
dom and spiritual understanding: that ye might walk worthy
of the Lord unto all pleasing, being fruitful in every good
work, and increasing in the knowledge of God; strengthened
with all might according to his glorious power (or the power
of his glory, as the margin) unto all patience and long-
suffering with joyfulness. 2 Thess. ii. 13, 14. *But we*
are bound to give thanks alway to God for you, brethren, be-
loved of the Lord, because God hath from the beginning
chosen you to salvation, thro’ sanctification and belief of the
truth: whereunto he called you by our gospel, to the obtain-
ing the glory of our Lord Jesus Christ. Compare with
 1 Epistle, chap. i. 5, 6. — 1 Peter iv. 14. *If ye be*
reproached for the name of Christ, happy are ye; for the
spirit of glory, and of God resteth upon you.

From the natural and obvious sense, given of the fore-
 going passages in this epistle to the Romans, it may
 justly be inferred, that these Christians, as well as those
 at Corinth, were enriched of God, through Christ, in all
 utterance, and in all knowledge, or that they abounded
 in faith, in utterance, and knowledge, even as the testi-
 mony of Christ was confirmed in them, so that they came
 behind in no gift. For it was the same God which worketh
 all in all.

By comparing 1 Corinth. xii. 4—30. Rom. xii. 3—8.
 with Ephes. iv. 4, 7, 12. *But unto every one of us is given*
grace according to the measure of the gift of Christ. Where-
fore he saith, When he ascended up on high, he led captivity
captive, and gave gifts unto men. Now that he ascended,
 what is it but that he also descended first into the lower
 parts of the earth? He that descended is the same also
 that ascended up far above all heavens, that he might fill all
 things. And he gave some, apostles: and some, prophets: and
 some, evangelists: and some, pastors and teachers: for the per-
 fecting

feeding of the saints, for the work of the ministry for the edifying of the body of Christ. It appears very evident, that to these Ephesian Christians, also, were given the like miraculous gifts of the Spirit.

That these Christians, upon their obeying the gospel, had received the Spirit of God, as well as those at Corinth and Rome, we learn from chapter i. 13, 14. *In whom (Christ) ye also trusted after that ye heard the word of the truth of the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.* Compare herewith Acts ii. 38, 39. v. 32. viii. 12, 14—17. xiii. 48, 52. xix. 5, 6.

The meaning of the apostle in these verses, is, that
 “ The Holy Ghost being given to none but the disciples
 “ of Christ, the convert Ephesians having received the
 “ miraculous gifts and revelations of the Spirit, might
 “ be assured that they were now the people of God, and
 “ rest satisfied in this pledge of it, inasmuch as the Holy
 “ Ghost was an undoubted earnest which God had given
 “ them, that in due time they should inherit the purchased possession.”

But to return to chap. iv. 4, 7—16. As I doubt not but the extraordinary gifts of the Spirit, mentioned here, are the same as those in Corinth. xii. 4, &c. I shall beg leave again to cite Mr. Locke's admirable note on ver. 4. it being equally applicable to the gifts of the Spirit given to these Ephesian Christians. He says, “ they were very
 “ properly called *inworkings*, because they were above all
 “ human power; men of themselves could do nothing of
 “ them at all; but it was God, as the apostle tells us
 “ here, who, in these extraordinary gifts of the Holy
 “ Ghost, did all that was done; it was the effect of his
 “ immediate operation.”

In verse 7. the apostle saith, *but unto every one of us is given grace according to the measure of the gift of Christ.* That by grace here, is intended the Spirit of God only, is most evident from the context, and Rom. xii. 3, 4, 5, 6. 1 Corinth. i. 4, 5, 6, 7. compared with chap. xii. 4—11, 27—30.

The sense of the apostle in the passage under consideration, is expressed in the following words of Lord Barrington, and Dr. Whitby:—“ Now what St. Paul asserts
 “ of some of the greatest of these gifts, will be found true
 “ of

“ of all of them, at the first settlement of Christianity (on
 “ a close inspection of them) that they were all very pro-
 “ perly given for the perfecting of the saints, for the
 “ work of the ministry, for the edification of the body
 “ of Christ, &c.

“ For that St. Paul speaks in this place of the several gifts
 “ of the Holy Ghost, and not of the several ministers of the
 “ church, or, if you will, not of the officers of the church,
 “ but of the gifts that filled them, or fitted and qualified
 “ them for their work or office, is plain from the context,
 “ which speaks of gifts from ver. 7. repeats the same thing
 “ ver. 8, 10, where St. Paul also says, that *he that descended*
 “ *is the same also that ascended up far above all heavens*
 “ (that there receiving the fulness of power) *he might fill*
 “ *all things* (or all his members) *with the proper measure of*
 “ *the gift of Christ*, ver. 7. And he then gave gifts which
 “ fitted some of these members of his body to be apostles,
 “ some to be prophets, some to be evangelists, and some
 “ to be pastors and teachers. And that these are distinct
 “ gifts only, but not distinct offices, is evident from this
 “ farther consideration, that the same persons were
 “ sometimes apostles, prophets, and teachers, as particularly
 “ may be seen in Paul and Barnabas, who were both reck-
 “ oned among the prophets and teachers in the church of
 “ Antioch, when the Spirit said, *Separate me them to the work*
 “ *(i. e. of apostles of the Gentiles) to which I have called them.*”

Dr. Whitby's words are, “ That these pastors and
 “ teachers were, in the first ages, men of extraordinary
 “ gifts, is evident from this very place ; for the preced-
 “ ing words, *He gave gifts unto men, some apostles, some*
 “ *prophets, &c.* shew, that all the persons mentioned here
 “ were partakers of the Holy Ghost, which Christ, ascend-
 “ ing up on high, and sending down the Holy Spirit, gave
 “ to men. Hence, among the different gifts of the Holy
 “ Ghost, are reckoned teaching. Rom. xii. 6—7, and
 “ among the gifts exercised in their assemblies—
 “ doctrine, 1 Corinth. xiv. 6, 26 ; among the persons
 “ who had received—diversities of gifts, are reckoned
 “ after pastors—teachers, 1 Corinth. xii. 28. Rom.
 “ xii. 6, 7. and here. And it is evident from both
 “ these places, that there were also men (*i. e.* all mem-
 “ bers of Christ's body) endued with those spiritual gifts
 “ there mentioned. Hence it is observable of these
 “ doctors, that when the extraordinary gifts of the gospel
 “ ceased, their very names grew out of use, they being
 “ very rarely mentioned in succeeding ages.”

What the Doctor has observed concerning these doctors, as men endued with extraordinary gifts of the Spirit, is equally true of all the members of Christ's body, as is undeniable from this very place he comments on. And it may be justly observed, that the gifts given to them ceased in the same age, as did those given to disciples in general. And I am well assured, tho' in opposition to what the Doctor here says, that whatever traces there are of doctors in the church, in after-ages, there are no authentic proofs of their receiving those extraordinary gifts of the Spirit, the apostle speaks of. In this I am countenanced by that judicious writer so often quoted, whose words are,*
 " Nor does it add less to the weight of this evidence (the
 " teaching and witnessing of the Spirit in all the disciples
 " of Christ) that these gifts continued so long in the
 " church. For that they continued to about the year
 " 97, we learn from Rev. xix. 10. where St. John ac-
 " quaints us, from the angel, that the testimony of Jesus
 " [then] was the spirit of prophecy, and there can't be
 " much doubt of these gifts lasting as much longer as the
 " oldest of those lived to whom St. John imparted them."

To the Ephesian Christians, the apostle writes, chap. iv. 30. compared with i. 13, 14. *Grieve not the Holy Spirit, by which ye are sealed unto the day of redemption.*—On the words sealed, Mr. Locke gives this just interpretation—" Sealed, *i. e.* have God's mark set on you, that
 " you are his servants; a security to you that you shall be
 " admitted into his kingdom as such, at the day of re-
 " demption, *i. e.* at the resurrection, when you shall be
 " put into actual possession of a place in his kingdom,
 " among those who are his, whereof the Spirit is now
 " your earnest."

Chap. v. 18, 19, 20. he says, *but be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.* The sense of these verses is expressed by Mr. Locke—" Seek
 " not diversion in the noisy and intemperate jollity of
 " drinking (as the Heathens do at their Bacchanalia in
 " honour to Bacchus, expressed by, *be not drunk with*
 " *wine, wherein is excess*) but when you are disposed to
 " a cheerful entertainment of one another, let it be with
 " the gifts of the Spirit that you are filled, with singing
 " hymns, and psalms, and spiritual songs, (or songs dic-

* Vide Lord Barrington, p. 174.

“tated by the Spirit singing) among yourselves. This
 “makes real and solid mirth in the heart, and is well-
 “pleasing to God himself, giving thanks for all things
 “in the name of our Lord Jesus Christ, to God and the
 “Father.”

In chap. ii. 18. the apostle says, *For through him (Christ) we both (Jews and Gentiles) have an access (to God) by one Spirit; i. e. by one Spirit we are all sealed as the adopted children and servants of God, who hath sent forth his Spirit in our hearts, whereby we cry, Abba, Father. Gal. iv. 4—7.*

In ver. 22. the apostle tells them, *In whom you (Gentiles) also (as well as Jews) are built together for an habitation of God (to dwell in) through the Spirit.*

The meaning of which words is, “You Gentile Christians of Ephesus, being now a part of this glorious
 “fabrick, as well as the Jews: And as God was formerly said to dwell in the Jewish tabernacle and temple,
 “by the manifestations of himself to that people; so
 “may he, in a much higher and happier sense, be said to
 “dwell in you by the miraculous gifts of his holy Spirit
 “conferred upon you.”

In chap. i. 15—23, the apostle tells them, he had not ceased to pray for them, that God would vouchsafe an increase of the gifts and revelations of his Spirit to them.—
That the God of our Lord Jesus Christ, the Father of glory (i. e. the original fountain from whence comes the Spirit of glory, John xvii. 20—24.) may give you an increase of the Spirit of wisdom, by which the riches of his glory are revealed, and a farther revelation of the knowledge of him manifested therein. That thereby the eyes (i. e. the distinguishing powers of your understanding) being farther enlightened by the additional revelations of his Spirit, ye may attain to a farther experimental knowledge of the love of God shed abroad in your hearts, by the gifts of the Holy Ghost, which, in us Gentiles, is an evident proof of God's calling us into his kingdom. Herein consists one part of the riches of that glory in us Gentile saints, who are the inheritance or people of God in Christ. That hereby, likewise, ye may know, by the Spirit of wisdom and revelation, what is the exceeding greatness of his power manifested to us Gentiles, who believe according to the working of his Spirit, which in us is a Spirit of power and might. For by this power, the Spirit of God, he raised up our Lord Jesus Christ, (Rom. vi. 4. 1 Peter iii. 18.) and set him at his own right hand, &c. and gave

him to be head over all, *i. e.* his body the church, which is the fulness of him that filleth, by his Spirit of glory and power, all the members of his body, according to the measure of Christ. Compare herewith chap. iii. 14—20. Col. i. 9, 10, 11. where the apostle intends nearly the same thing.

These passages evidently shew, that St. Paul judged, that by the Spirit of God speaking in the disciples of Christ, God revealed his will to them, and, therefore, the inward gifts of the Spirit, which he prayed for, were the miraculous gifts only.

To the Ephesian Christians, I presume, from what has been said, we may justly apply the apostle's words, *I thank my God always, on your behalf, for the grace of God which is given you by Jesus Christ, that in every thing (i. e. spiritual gifts) ye are enriched by him, or abound by him in all faith, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye came behind in no gift.*

That the Christians at Galatia likewise were enriched or abounded with the like gifts of the Spirit, as well as those churches we have considered, may with an high degree of probability be concluded from the Epistle to them. Chap. iii. 14, the apostle tells them, *that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.* The meaning of which words, appears to be this—

“ And thus the grand promise made to Abraham, of his
“ seed being a blessing to all nations, is fulfilled in Christ,
“ and makes it plain, that as his death was the sole and
“ sufficient expiation for the sins of both Jews and Gen-
“ tiles, so it is the embracing his religion alone that pro-
“ cures Christians these miraculous gifts and powers of
“ the Spirit, promised to the church of Christ, and the
“ ceremonial law contributes nothing to it.”

In ver. 2, 3, 5, the apostle argues with these Christians.—*This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? He that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or the hearing of faith? Compare herewith 2 Corinth. xi. 4, 5, already considered, and 1 Epist. i. 4—7. ix. 2. 2 Epist. iii. 1—4.*

On the foregoing verses, Mr. Locke thus comments:
“ This one thing I desire to know of you, Did you re-
“ ceive

"ceive the miraculous gifts of the Spirit, by the works
 "of the law, or by the gospel preached to you? The
 "[miraculous] gifts of the Holy Ghost that have been
 "conferred upon you, have they not been conferred upon
 "you as Christians, professing faith in Jesus Christ, and
 "not as observers of the law?" To which I will add, the
 judicious remark of Dr. Whitby on the words, *He that*
worketh miracles among you. "This is the observation of
 "all the antients, that comment upon this and the second
 "verse: That to recommend the beginning of the Chri-
 "stian faith, the gift of tongues, prophecy, and working
 "of miracles, were vouchsafed to believers, as to the
 "apostles at the beginning, according to our Lord's Pre-
 "diction, Mark xvi. 17, 18.

"And let those that question the truth of Christianity
 "observe, that this was the chief argument which car-
 "ried the cause in the council at Jerusalem, that the
 "miraculous gifts of the Holy Ghost were equally vouch-
 "safed to the uncircumcised Gentiles, and to Jews, Acts
 "xv. 8, 9. and that this is here argued by St. Paul, as a
 "thing undeniable, to confirm the Gentiles, and to con-
 "fute those who endeavoured to prevail on them to ad-
 "mit of circumcision, and the observance of legal rites.
 "This confirmation, therefore, of Christian faith, was
 "such as none concerned to do it then were able to
 "gain say, much less can any now find reason to doubt
 "of it."

These Christians being thus endowed with the miracu-
 lous gifts of the Spirit, the apostle farther argues with
 them, chap. iv. 6, 7, 8. *Because ye are sons, God hath*
sent forth the Spirit of his Son into your hearts, crying,
Abba, Father. Wherefore thou art no more a servant, but
a son; and if a son, then an heir of God through Christ.

The sense of these words, is this, "And accord-
 "ing to God's promise, as Christian believers, God has
 "given you Gentile converts, as well as Jewish ones,
 "the compleat assurance and pledge of your being now
 "accepted for his true children, and perfect inheritors
 "of the promised blessing, by the extraordinary gifts and
 "powerful operation of his holy Spirit, conferred on you,
 "so that ye may assuredly address and approach him, as
 "to a merciful and gracious father." On verse 6, Mr.
 Locke most pertinently observes, "The force of the ar-
 "gument seems to lie in this, that as he that has the
 "spirit of a man in him, has an evidence that he is the
 "son

“ son of man, so he that hath the Spirit of God, has
 “ thereby an assurance that he is the son of God. Con-
 “ formable hereunto, the opinion of the Jews was, that the
 “ Spirit of God was given to none but themselves; they
 “ alone were the people or children of God, for God
 “ calls them his sons, Exod. iv. 22, 23. And hence we
 “ see, that when, to the astonishment of the Jews, the
 “ Spirit was given to the Gentiles, the Jews no longer
 “ doubted that the inheritance of eternal life was also
 “ conferred on the Gentiles. Compare A&S x. 44—48.
 “ with xi. 15—18.” See Rom. viii. 14, 15, 16, 17. Ephes.
 ii. 18, 22.

In chap. v. of this Epistle to the Galatians, ver. 16—25, the apostle argues with them concerning the Spirit: *This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh,* (ver. 13, 15.) *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would;* (or, as in the margin) *to the end that ye may not do the things that ye would.* But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, &c. ver. 19, 20, 21, 22. But the fruit of the Spirit, is love, joy, peace, &c. As an additional argument to that of their having the Spirit, why they should bring forth the fruits of it, he tells them, ver. 24, *and they that are Christ's, have crucified the flesh, with the affections and lusts.* If, therefore, we live in the Spirit, let us walk in the Spirit.

St. Paul's manner of reasoning there, and his design in it, is much the same as in Rom. viii. 1—14. already considered, which will cast a light on this passage: and it is this; the flesh, or the law, in their members, he represents as the guiding principle of action, which before their conversion they were led or walked by; and the Spirit of God, as a counteracting or opposite principle to the other, by whose teaching and direction they ought, as believers in Christ and children of God, to be wholly led or walk by. These two opposite practical principles are expressed by the apostle, ver. 17, in these words, *For the flesh* (or the law in their members) *lusteth against the Spirit, and the Spirit* (lusteth) *against the flesh: and these are contrary* (or opposite principles) *the one to the other; so that ye cannot do* (i. e. ye do not) *the things that ye would,* (or, as it is expressed in Rom. viii. 5.) *they that are after the flesh, do mind* (wholly) *the things* (i. e. the works) *of the flesh:*

flesh: but they that are after, (i. e. walk after, or are led by) the Spirit (do wholly mind) the things (i. e. the works) of the Spirit.

The fruits (i. e. the practical effects) of these two opposite principles, are mentioned ver. 19, 20, 21. and ver. 22, 23, 24.

I think it probable, St. Paul intended this kind of teaching of the Spirit, Rom. xii. 3, 8. compared with the following verses in that chapter. See also Ephes. iv. 5, 7, 20. v. 8, 9. compared with the context. See Philip. ii. 1—15.

In the above passage it appears that the apostle's design was to shew them, that as formerly they had been led, or walked, wholly according to the flesh or the law in their members; so now, since they had crucified or slain the flesh, or the law in their members, they should be led or walk wholly by the dictates of the Spirit of God, speaking in them, by which they were taught those virtues which are called the fruits of the Spirit, ver. 22—25.

The same thoughts I judge are expressed, chap. vi. 7, 8. *Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

Having so particularly and largely proved, that by the inward miraculous gifts of the Spirit, God revealed, in words by the Holy Ghost, his will to the disciples of Christ at Corinth, Rome, Ephesus, and Galatia, I shall, in what follows, do little more than cite those passages in the other Epistles, where I imagine the same gifts of the Spirit are particularly mentioned or alluded to.

St. Paul, in his Epistle to the Philippians, writes to them, chap. ii. 1—13. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit. — Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure.* On ver. 1. Lord Barrington observes,*
 “ Paul obtests the Philippians by the consolation of
 “ Christ, the comfort of love, and the fellowship of the
 “ Spirit (i. e. by any of the gifts of the Spirit that were
 “ common to them and him.”

Chap. i. 27. *Only let your conversation be as it becomes the gospel of Christ: that whether I come and see you, or*

* Vide Page 122. See also Locke on 1 Corinth xii. 6. Note.

else be absent, I may hear of your affairs; and that ye stand fast in one Spirit, with one mind striving together for the faith of the gospel. Chap. iii. 3. *For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

In Colof. chap. i. 9—12. (compared with Ephes. i. 15—19. iii. 14—20.) I think it is very evident, the apostle prays to God, that they might receive an increase of the miraculous power of the Spirit; or that God would grant them greater manifestations of the Spirit of glory and revelation.

In chap. iii. 11. I think the apostle refers to the miraculous gifts of the Spirit, when he tells them, *there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all.* For the meaning of this last expression, *Christ is all, and in all*, see John xvii. 23—23. Ephes. i. 23. compared with the foregoing verses, iii. 16, 17, 19. iv. 6, 7, 8, 9, 10, 13. 1 Corinth. xii. 6, 13. 1 John iii. 24. iv. 13, 14.

St. Paul exhorts these Colossians, ver. 16, 17. *Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another, in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father, by him.* On which words Lord Barrington most justly observes,* “ Let the word of Christ dwell in
 “ you richly in all wisdom (or in all that latitude of wisdom and knowledge, in which we the apostles of Christ
 “ have taught it, according to the word of wisdom and
 “ knowledge, communicated to us) teaching and admonishing one another, in psalms, and hymns, and
 “ spiritual songs, (*Greek*, songs of the Spirit) *Greek*; we
 “ translate it singing with grace (which is seldom if ever
 “ the sense of *Greek*, in scripture) but I believe, it should
 “ be rendered with the gifts of the Spirit in your hearts
 “ to the Lord. For (*Greek*) sometimes signifies (*Greek*)
 “ or the gifts of the Holy Ghost in the Scripture, may be
 “ seen, Rom. xii. 3, 6. 2 Corinth. i. 15. and xii. 9.
 “ Gal. ii. 9. Ephes. iv. 7. And as the construction is
 “ natural, the sense is just and easy, and will run thus;
 “ That when they sung psalms and hymns, and songs of

* Vide Page 53.

“ the Spirit, by the assistance of that spiritual gift that
 “ enabled them to do it, they should not only sing with
 “ their voice to please themselves or others, but with the
 “ warmest affections of their hearts to the praise of the
 “ Lord, from whom all these gifts and every other blessing
 “ came. Perhaps we have an instance of such a
 “ song of the Spirit, Acts xvi. 25.” Compare with it
 Ephes. v. 18, 19, 20. 1 Corinth. xiv. 15, 16, 17.

To the Thessalonians, 1st Epist. i. 5, 6. the apostle
 writes—*For our gospel came not unto you in word only,
 but also in power, and in the Holy Ghost; and ye became
 followers of us, and of the Lord, having received the word
 in much affliction, with joy of the Holy Ghost.* The sense
 of which is expressed by Dr. Whitby.—“ In the forego-
 “ ing verse, the apostle lays before them the outward
 “ testimonies of the truth of Christianity, from the
 “ miracles wrought, and the gifts of the Holy Ghost ex-
 “ ercised among them; here, ver. 6, he appeals to the
 “ inward testimonies they had received of it, even a
 “ strong spiritual joy, wrought in them by the Holy
 “ Ghost, under the sharpest sufferings; according to
 “ those words of Peter, 1st Ep. iv. 14. *If ye be reproached
 “ for the name of Christ, happy are ye; for the spirit of
 “ glory, and of God resteth upon you: on their part he
 “ is evil spoken of, but on your part he is glorified.*”
 Compare herewith 1 Corinth. i. 5, 6, 7. Rom. viii. 15—25.
 xv. 13. Gal. iii. 2, 3, 5. Acts ix. 31.

To these Christians, chap. iv. 8, he says, *He therefore
 that despiseth* (the advice given, ver. 1—7.) *despiseth not
 man, but God, who hath* (called us to his holiness and) *also
 given unto us his holy Spirit.*

The note of the judicious Dr. Benson on this verse is,
 “ But the greater number of Dr. Mills’s ancient manu-
 “ scripts and versions instead of (*gr.*) intimating that
 “ God had given to the Thessalonians themselves his
 “ Spirit, *i. e.* his supernatural gifts and miraculous
 “ powers, and therefore they were obliged to use their
 “ bodies as temples of the Holy Ghost, *i. e.* in a pure,
 “ chaste, holy manner, 1 Cor. vi. 15—20. 1 Thes. v. 19,
 “ 23. 1 John iii. 24.”

St. Paul exhorts these Thessalonian Christians, chap. v.
 19, 20. *Quench not the Spirit, and despise not prophesyings.*
 In Dr. Benson’s words, “ Quench not the Spirit in
 “ others, by hindering them from the exercise of them
 “ in the solemn assembly: nor quench them in your

“ selves, by pride, idleness, absenting from the solemn
 “ assembly, or the disorderly exercise of them; much
 “ less by wickedness or apostacy from the Christian reli-
 “ gion. No, rather stir up the gifts that were given you,
 “ by the laying on of hands; allow others in their
 “ turns to exercise their gifts, and use your spiritual gift
 “ in the assembly, so as may turn most to the edification
 “ of others; together with a steady perseverance in faith
 “ and charity, and an holy Christian conversation. By
 “ these means stir up and improve your spiritual gifts, un-
 “ til that holy religion, which they attest, purify your
 “ own hearts and lives, and blaze so bright as to give
 “ light to all around you.

“ You may be apt perhaps to set the greatest value up-
 “ on the gift of tongues, or upon some other inferior or
 “ less useful spiritual gifts, and out of vanity or ostenta-
 “ tion to exercise them most in the church. But of all
 “ the spiritual gifts which God has distributed among
 “ you, be sure not to despise prophesying, *i. e.* speaking
 “ by immediate inspiration, what may be for edification
 “ or exhortation, or comfort, 1 Cor. xiv. 3. Let that
 “ be exercised most in your assemblies; for it tends not
 “ only to bring in new converts, but very much to in-
 “ struct and edify the Christians.”* Compare the Doctor’s
 paraphrase with 1 Corinth. xi. 3, 4, 5, 13. xii. 4—11,
 27—31. xiv. 1, &c.

The author of the Epistle to the Hebrews, alluding to
 the miraculous gifts of the Spirit they had received, writes,
 chap. vi. 4, 5. *For it is impossible for those who were once
 enlightened, and have tasted of the heavenly gift, and were
 made partakers of the Holy Ghost, and have tasted the good
 word of God, and the powers of the world to come.*

Chap. viii. 6—13. he says, *But now hath he (Christ)
 obtained a more excellent ministry, by how much more he is
 the mediator of a better covenant, which was established
 upon better promises. For, if that first covenant had been
 faultless, then should no place have been sought for the
 second. For finding fault with them, he saith, Behold, the
 days come (saith the Lord) when I will make a new covenant
 with the house of Israel, and with the house of Judah: not
 according to the covenant that I made with their fathers, in
 the day when I took them by the hand to lead them out of the
 land of Egypt; because they continued not in my covenant,
 and I regarded them not, saith the Lord. For this is the*

* See Mr. Locke’s Note on Rom, xii, 6.

covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

By comparing these words with Jer. xxxi. 31—34. it seems highly probable, that the expressions, *I will put my law in their inward parts, and write it in their hearts, and they shall teach no more every man his neighbour, and every man his brother, saying, Knew the Lord*—are spoken in allusion to God's writing the law on two tables of stone, and what he required of his people, Deut. vi. 6—9, and these words, *which I command thee this day shall (by being learned) be in their heart, and thou shalt teach them, &c.*

Under the old covenant, this was the prescribed method by which the law of God was to be made known to his people, and to be taught or put in their hearts, whereby they should know the Lord. Whereas, under the new covenant, God himself, by his Spirit speaking in his people, would put or write his law in their hearts, whereby they should know the Lord. By their receiving in this peculiar manner the law of God by the revelation of his Spirit, wrote not on tables of stone, but in the fleshy tables of the heart, they should not stand in the same need as the Israelites, to be taught by their neighbour, and by their brother, to know the Lord, because they shall, by the Spirit of God, be made to know him from the least to the greatest; *i. e.* all God's people shall, after this manner, be taught of him. For (as a proof that they shall know him, it is added) I will forgive their iniquity, and remember their sin no more; *i. e.* they shall be justified from all things, from which they could be justified by the law of Moses.

That the interpretation I have given of the expressions, *I will put, or write, my law in their hearts, or in their minds*, as implying God's revealing his will by his Spirit, speaking in them, is justly founded—will appear from these passages, Nehem. ii. 12. *And I arose in the night, I, and some few men with me, neither told I any man what my God had put in my heart to do at Jerusalem.* Compare

with it chap. i. 4—11. See also 1 Kings x. 24. *And all the earth sought to Solomon, to hear his wisdom which God had put in his heart.* Compare chap. iii. 9—14. See also Jer. xi. 18. Deut. xviii. 18. *I will raise them up a prophet from among their brethern, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him.* 2 Corinth. v. 19. *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us (put in us, as in the margin) the word of reconciliation.* 1 John ii. 20, 27.——*But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him, abided in you: and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.* See also 1 Epist. to the Corinthians, xii. 4—11, and chap. xiv.

That my explication of the words under consideration is justly founded, will further appear from the apostle's argument, in this chapter, which is to shew these Hebrew Christians the great superiority and excellence of Christ's offering himself as a sacrifice for sin, to the offerings appointed in the law of Moses.—This appeared in these two particulars, (1st.) That by Christ's offering himself, they were justified from all things, from which they could not be justified by the law of Moses. (2dly.) That under this new covenant, established upon better promises, God himself had by his Spirit, according to his promise, put or wrote his law, not in tables of stone, but in the fleshy tables of their hearts.*

This witness of the Holy Ghost in them, I presume, the apostle intends, ver. 29. as an aggravation of the apostacy of Christians, of how much so ever punishment (than what is denounced in the law of Moses, ver. 28.) shall he be thought worthy, who hath done despite unto the Spirit of grace, *i. e.* to the witness of the Holy Ghost, whereby they were sealed as the children of God, and to the teaching of the Spirit, whereby the law of God was put into their minds, or wrote upon their hearts. The apostle's intention here is more particularly expressed, chap. vi. 4—7. For it is impossible for those (*i. e.* you) who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

* See Dr. Whitby's Note on Heb. viii. 13.

and have tasted of the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance.

The passage which will farther shew what is the import of God's *putting* or *writing* his law in the hearts of his people, by his Spirit, as it is opposed to his writing his law on two tables of stone, is 2 Corinth. iii. 3, &c. The apostle's design here, is to shew these Christians how much the ministration of Christ, *i. e.* the ministry of the Spirit, wrote not with ink, but with the Spirit of the living God, in the fleshy tables of their hearts, exceeded the law of Moses wrote on tables of stone.

If the apostle's intention has been justly represented, it follows, that his words afford a farther clear and decisive proof, that by the inward miraculous gifts of the Spirit, God revealed in words by the Holy Ghost his law, or will, in the disciples of Christ.

The passages in St. James's Epistle, which I imagine include or refer to the miraculous gifts of the Spirit, given to those Christian believers he wrote to, are chap. i. 5, 8. compared with 1 John v. 14, 15. James iii. 17, 18. v. 13—18. On ver. 14, 15. Lord Barrington justly observes,* “ St. James does not only speak of the prayer of faith (by which the anointing with oil, in the name of the Lord, the elders shall heal the sick) but of the effectual fervent prayer of the righteous, as we translate it (or the inwrought or inspired prayer of the righteous, as it would be better rendered, *gr.*) which availeth much, and speaks of it not as a thing peculiar to some few righteous, but common among them all, which is agreeable to what our Saviour told the Jews, John vii. 37, &c.” See 1 Corinth. xii. 9. *to another the gifts of healing by the same Spirit.*

In St. Peter's first Epistle, I judge are the following passages to our purpose, chap. i. 2, 22. iv. 11, 12, 14. *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren.——If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified, through Jesus Christ.——Beloved, think it not strange concerning the fiery trial, which is to try you,*

* Vide Page 124.

as though some strange thing happened unto you: But rejoice in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part, he is evil spoken of, but on your part he is glorified.

I will just transcribe Dr. Whitby's comment on the three last verses. "That the gifts should here signify wealth, I cannot think, for though (*gr.*) sometimes bears that sense, yet (*gr.*) is never used to signify wealth, but hath always relation to the spiritual gifts vouchsafed *then* to the church of Christ. 2dly, Because the speaking as the oracles of God, seems plainly to be the same with prophesying, according to the analogy of faith, mentioned Rom. xii. 6. and the ministring here with the (*gr.*) there, both which are mentioned as spiritual gifts according to the grace given to them. See note there and on the helps mentioned 1 Cor. xii. 27.

"Ver. 14. The Spirit of Glory (or, as some copies read, of glory and power) is doubtless that Holy Spirit which attended the preaching of the glorious gospel, and made it to be the ministration of the Spirit (*gr.*) in glory, and by partaking which Spirit, we Christians are said to be transformed from glory to glory, as by the Spirit of the Lord, 2 Cor. iii. 8, 9, 18. and who is also stiled (*gr.*) the Spirit of might, 2 Tim. i. 7. and being promised and given to those who suffered for Christ's sake, to abide with them for ever as their comforter, and to help their infirmities, Rom. viii. 26. 2 Tim. i. 7, 8. must make them happy sufferers, and being also that Spirit, by which they were enabled to work miracles, and endowed with extraordinary gifts, Christ must be glorified by him as he foretold he should, John xvi. 14."

In St. John's first Epistle are these passages, which speak of and allude to the miraculous gifts of the Spirit given to those Christians he writes to, 1 John ii. 20, 27. *But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.* Chap. iii. 24. *And he that keepeth his commandments, dwelleth*

dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us. Chap. iv. 12, 13. *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

Jude ver. 19, 20. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost.

To these proofs of the teaching of the Holy Ghost, in the disciples of Christ, in the several churches, wrote to and spoken of in the foregoing quotations, I may justly add, what is recorded Acts ix. 34. Then had the churches rest throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

If I mistake not, Dr. Whitby has indisputably confirmed the sense given of all the foregoing passages, which have been urged to prove, that by the miraculous inward gifts of the Spirit, God revealed or made known his will to all the believers in Christ. His words are, * "That it must be granted, that in those times of the effusion of the Spirit and his miraculous gifts upon believers, thisunction (1 John ii. 20, 27.) was promised to teach them all things necessary, who had no other rule of knowing what was so, but by the teaching of the apostles and prophets, then among them, acted by this Spirit, and teaching in their assemblies, and doing other public offices, by this affatus, and by the Spirit of wisdom and instruction, then imparted to them, and hereby they were enabled to distinguish betwixt pretenders to the Spirit, and those who were really acted by him, (see note on chap. iv. 1, 2, 3.) and to know they dwelt in Christ, because he had thus given them of his Spirit, 1 John 3. 24, 4, 13. which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an argument of it to try the doctrines and spirits of others, and much more in themselves; but now these sensible indications and extraordinary gifts are long since ceased, and, therefore, now we are to be directed by those writings, which were indited for their perpetual use, by men assisted with that Spirit, who led them into all truth. And surely,

* Vide his note on 1 John ii. 27.

“ if in those times, when the gifts of the Spirit were so generally vouchsafed, they were yet taught by apostles, prophets, evangelists, pastors and doctors, assisted by the spirit for that work, it is reasonable to believe that, now these gifts are ceased, believers should be instructed by pastors and doctors, assisted by the scriptures indited by these spiritual men.”

What will farther shew that the inward gifts of the Spirit were after a like miraculous manner, in all the disciples of Christ, as in the apostles, is, First, they received the like gifts of the Spirit, as did the apostles.—This in part appears from Peter's words in his defence to his Jewish brethren, Acts xi. 15, 16, 17. xv. 8, 9. compared with chap. x. 44—47. ii. 1—4, 11, 33. already considered. Agreeable hereto, the apostle tells the Jews, ver. 16, 17, 18. this is that (the effusion of the Spirit v. 1—4.) which was spoken of by the prophet Joel, and it shall come to pass, in the last days (saith God) I will pour out my Spirit upon all flesh, (*i. e.* upon all believers in Christ both men and women) and your sons and your daughters shall prophesy; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy. Thus to the heart-pricked Jews, the apostle answers, ver. 38, 39. *Repent, &c. and ye shall receive the gift of the Holy Ghost. For the promise (recorded Luke xxiv. 49. Acts i. 4. ii. 33.) is (made) to you (as well as to us) and to all that are afar off, (who have not yet obeyed the gospel) even as many as the Lord our God shall call.* On the foregoing words of St. Peter, Lord Barrington observes, “ When the Holy Ghost, therefore, was poured forth, Peter does not only explain what it was, Acts ii. 15—37, but offers to communicate it to them all, ver. 38, 39. on their believing, as the greatest proof that could be given, that the gifts they had were what Christ on his exaltation had shed down.*”

In chap. v. 32. it is not only said, that the Holy Ghost was given to those that obeyed Christ (*i. e.* to all that obeyed him) but that it was, with the apostles, a joint witness that Christ was exalted at the right hand of God, to be a prince and a saviour, for to give repentance to Israel, and forgiveness of sins.

This, in substance, is the very argument urged by Peter to the Jews, on the effusion of the Holy Ghost, on the day of Pentecost, chap. ii. 32, 33. and therefore evi-

* Vide Page 203. See also Dr. Whitby's Note on Gal. iii. 2, 5.

dently shews, that the like gifts of the Spirit had been given to all them that obeyed Christ, as were given to the apostles. The plain meaning of these passages is illustrated and confirmed by our Lord's words, Mark xvi. 16, 17, 18. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs (or gifts of the Spirit) shall follow (i. e. be given to) them that believe (i. e. all who believe) In my name shall they cast out devils, and they shall speak with new tongues, &c.*

I am of opinion our Lord intends the same thing, (as I have shewn above) in his prayer, recorded John xvii. 20—23. *Neither pray I for these (my apostles) alone, but for them also which believe on me through their word: that they all (viz. my disciples) may be one (by receiving the spirit of truth) even as thou my Father art in me (by thy Spirit) and I (thereby) in thee; that they (all by thy Spirit) may be one in us: that the world may believe (by the testimony of the Spirit given them, Acts v. 31, 32. 1 Corinth. i. 4—7.) that thou hast sent me. And the glory (i. e. the glorious Spirit, or the Spirit of glory) which thou hast given me, I have given (i. e. I will give) them: that (thereby) they may be one (Ephes. iv. 4.) even as we are one, I in them (by the Spirit of glory) and thou (thereby) in me, that they may be made perfect in (or into) one, and that (thereby) the world may know that thou hast sent me, and thou hast loved them, as thou hast loved me. See 1 John iii. 24. iv. 12, 13.*

To the apostles, by the Spirit, was given the word of wisdom, 1 Corinth. xii. 8, 28. *For unto one is given the word of wisdom—And God hath set some in the church, first apostles.—Chap. ii. 4—16. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things,*

yea the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Gal. i. 11, 12, 16. But I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. See Ephes. iii. 1—9. 1 Peter i. 12. A measure of this gift of wisdom was given to other ministers of Christ, Acts vi. 3, 9, 10. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. Then there arose certain of the synagogue, disputing with Stephen, and they were not able to resist the wisdom and the spirit by which he spake. Compare herewith the apostle's prayers to God for the Ephesian and Colossian Christians, Ephes. i. 15—19. iii. 14—20. Colos. i. 9—12. ii. 2, 3.

The word of knowledge, as a gift of the Spirit, was given to other ministers and disciples of Christ, besides the apostles, as may be seen Acts ii. 14—36. But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall pro-

prophecy : and I will shew wonders in heaven, &c. —
 Ye men of Israel, hear these words ; Jesus of Nazareth, a
 man approved of God, among you, by miracles, and wonders,
 and signs, which God did by him in the midst of you, as ye
 yourselves also know : Him, being delivered by the determinate
 counsel, and foreknowledge of God, ye have taken, and by
 wicked hands have crucified and slain : whom God hath
 raised up, having loosed the pains of death : because it
 was not possible that he should be holden of it. For David
 speaketh concerning him, I foresaw the Lord always before
 my face, for he is on my right hand, that I should not be
 moved. Therefore, did my heart rejoyce, and my tongue
 was glad : moreover, also my flesh shall rest in hope. Be-
 cause thou wilt not leave my soul in hell, neither wilt thou
 suffer thine Holy One to see corruption. Thou hast made
 known to me the ways of life ; thou shalt make me full
 of joy with thy countenance. Men and brethren, let me
 freely speak unto you of the patriarch David, that is both
 dead and buried, and his sepulchre is with us unto this
 day : therefore, being a prophet, and knowing that God had
 sworn with an oath to him, that of the fruit of his loins,
 according to the flesh, he would raise up Christ to sit on
 his throne : he seeing this before, spake of the resurrec-
 tion of Christ, that his soul was not left in hell, neither
 did his flesh see corruption. This Jesus, hath God raised
 up, whereof we are all witnesses. Therefore, being by the
 right hand of God exalted, and having received of the
 Father the promise of the Holy Ghost, he hath shed forth
 this, which ye now see and hear. For David is not ascended
 into heaven ; but he saith himself, The Lord said unto
 my Lord, sit thou on my right hand, until I make thy foes
 thy foot-stool. Therefore, let all the house of Israel know
 assuredly, that God hath made that same Jesus, whom ye
 have crucified, both Lord and Christ. See also chap. iii.
 19—26. xlii. 14. — 41. xvii. 2, 3. xxvi. 22, 23.
 xxviii. 22, 23. Compare herewith chap. vi. 5. vii. 1—53.
 viii. 29 — 35. Then the Spirit said unto Philip, Go
 near, and join thyself to this chariot, and Philip ran
 thither to him, and heard him read the prophet Esaias. —
 The place of the scripture which he read was this, He was
 led as a sheep to the slaughter, and like a lamb dumb be-
 fore the shearer, so opened he not his mouth. In his hu-
 miliation, his judgment was taken away : and who shall
 declare his generation ? For his life is taken from the
 earth. And the eunuch answered Philip, and said, I pray
 thee of whom speaketh the prophet this ? of himself, or of
 some

some other man? Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus. 1 Corinth. i. 4—7. 2 Corinth. viii. 7. Likewise,

Faith as a gift of the Spirit was given to apostles and other disciples of Christ, Acts iii. 16. *And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.* iv. 9—13. 29, 30, 31. *If we be this day examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.*——Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they took knowledge of them that they had been with Jesus. *And now, Lord, behold their threatnings: and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to healing: and that signs and wonders may be done by the name of thy holy child Jesus.* And when they had prayed, the place was shaken where they were assembled together; and they were all (farther) filled with the Holy Ghost, and they spake the word of God with boldness. Chap. ix. 20, 21, 22, 27. Compare these passages with chap. vi. 8, 9, 10. *And Stephen full of faith and power, did great wonders and miracles among the people, and there arose up certain of the synagogue, disputing with Stephen, and they were not able to resist the wisdom and the Spirit by which he spake.* See his Defence in the following chapter. Compare 1 Corinth. xii. 9. 2 Epistle vii. 7.

Of the gift of the Spirit in healing as given to apostles, see Acts iii. 1—8. *Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour, and a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, which is called beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to have received something of them. Then Peter said, Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lift him up; and immediately his feet and ancle bones received strength: and he leaping up, stood, and walked, and entered with them*
into

into the temple, walking, and leaping, and praising God Chap. v. 16. Compare it with chap. iv. 16, 22, 30. That this gift of healing was promised of Christ, and given to other disciples, see Mark xvi. 17, 18. *And these signs shall follow them that believe; in my name shall they cast out devils, and they shall lay hands on the sick, and they shall recover.* Acts viii. 6, 7. *And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles he did. For unclean Spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.* 1 Corinth. xii. 9. James v. 13, 14, 15. *Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.*

Of the gift of working miracles given to the apostles, see Acts v. 12—16. *And by the hands of the apostles were many signs and wonders wrought among the people—in-
somuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might over-shadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean Spirits: and they were healed every one.* That this gift was given to other disciples, will appear from these passages. Mark xvi. 17, 18. *And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them.* Acts vi. 8. *And Stephen full of faith and power, did great wonders and miracles among the people.* Chap. viii. 6, 7. *And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.* 1 Corinth. xii. 10. *To another the (gift of) working miracles.*

The gift of discerning of Spirits was given to the apostles, for which see Acts v. 1—11. xiii. 9, 10, 11. xiv. 8, 9, 10, 11. This gift was also given to other disciples of Christ, as appears from 1 Corinth. xiv. 24, 25. 1 John ii. 27. compared with iv. 1.

Of the gift of prophecy, i. e. foretelling things to come, as given to apostles, see Acts xx. 28, 29, 30. *Take heed there-*

therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise speaking perverse things, to draw away the disciples after them. 2 Thes. ii. 1—12. 1 Tim. iv. 1, 2, 3. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with an hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. Compare herewith many passages in the revelations of the apostle John.

This gift of prophecy was given to other disciples of Christ, as appears Acts xi. 28. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cesar. Chap. xxi. 8—11. Philip had four daughters, which did prophesy. (Compare v. 8, 9 with chap. ii. 17, 18.) And there came from Jerusalem, a certain prophet, named Agabus. And when he was come unto us, he took up Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. The fulfilment of this prophecy is related in this and the following passage.

Of the gift of prophecy, as it consisted in speaking to men for edification and given to apostles, see Acts ii. 16—36. x. 34—43. xiii. 15—42. That this gift was given to other disciples, appears Acts xix. 6. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied. Chap. xv. 32. And Judas and Silas, being prophets also themselves, exhorted the brethren, and with many words confirmed them. 1 Corinth. xiv. 1, 3, 4. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. He that prophesieth, speaketh unto men for edification, and exhortation, and comfort. He that speaketh in an unknown tongue, edifieth himself: but he that prophesieth, edifieth the church. See more to the same purpose in this chapter.

Of

Of the gift of tongues given to apostles, see Acts ii. 1—4. *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* 1 Corinth. xiv. 18. *I thank my God, I speak with tongues more than ye all.* That this gift was given to other disciples, appears plain from Mark xvi. 17. *And these signs shall follow them that believe, they shall speak with new tongues.* That this promise was amply fulfilled, is evident from Acts x. 44, 45. *While Peter spake these words, the Holy Ghost fell on them that heard the word, and they heard them speak with tongues.* Chap. xix. 6. *And they spake with tongues.* 1 Corinth. xiv. throughout. 2dly, When the New-Testament writers relate the Spirit of God being given to the apostles, or speak of the operation of the Spirit in them, they use the same or similar expressions, as when speaking of the disciples of Christ in general receiving the Spirit, or its inward operation in them. Thus of the apostles, it is said, the Holy Ghost was shed or poured out upon them. Acts ii. 4. *And they were all filled with the Holy Ghost;* or, as it is expressed ver. 33. *Christ having received the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.* In ver. 17. it is, *I will pour out of my Spirit upon all flesh.*

The same is said of other disciples of Christ, Rom. v. 5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.* Titus iii. 5, 6. *Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.** Compare herewith the Prophecy of Joel, as recorded Acts ii. 16, 17, 18.

The Holy Ghost is said to fall on the apostles, as Acts xi. 15. compared with chap. ii. 1—4. *And as I began to speak, the Holy Ghost fell on (Cornelius, &c.) as on us at the beginning.*

The same is said of Cornelius and his company in this verse, and chapter xi. 44. *The Holy Ghost fell on all them which heard the word.*

The apostles are said to receive, or to them was given the Holy Ghost, Acts x. 37. *Can any man forbid water, that these should not be baptised, which have received the*

* See Dr. Whitby's Paraphrase on ver. 6, and his Note on ver. 4—7.

Holy Ghost, as well as we? Chap. xv. 8. And God bare them witness (Cornelius, &c.) giving them the Holy Ghost, even as he did unto us. Chap. viii. 17. Then (the apostles) laid their hands on them (the Samaritans) and they received the Holy Ghost. Rom. viii. 15. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. Gal. iii. 2, 14. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 1 John ii. 27. iii. 24. iv. 13.

The apostles are said to be filled or full of the Holy Ghost, Acts ii. 4. iv. 8, 31. Then Peter filled with the Holy Ghost, said unto them, &c. And when they (the apostles) had prayed, the place was shaken where they were assembled together, and they were filled with the Holy Ghost. xiii. 9. Then Saul, filled with the Holy Ghost, set his eyes on Elymas. Chap. xi. 17.

The same is said of disciples in general, Acts vi. 3, 5. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost: and they chose Stephen, a man full of the Holy Ghost. Chap. xi. 24. Barnabas was a good man, and full of the Holy Ghost. Chap. xiii. 52. And the disciples (mentioned ver. 48.) were filled with joy and with the Holy Ghost. Compare herewith Ephes. iii. 14—20. Col. i. 9, 12.

The Holy Ghost given to apostles is called a gift, as in Acts xi. 17. God gave Cornelius and his friends the like gift as he did unto us.

The same is said of the Spirit given to believers in general, Acts ii. 38. Then said Peter, Repent, and ye shall receive the gift of the Holy Ghost. Chap. viii. 15, 16, 17, 20. But Peter said unto Simon, thy money perish with thee, because thou hast thought that the gift of God (that is the Holy Ghost) may be purchased with money. 1 Corinth. i. 4—7. I thank my God ye came behind in no gift. 2 Tim. i. 6, 7. Stir up the gift of God, which is in thee, by the putting on of my hands. For God hath not given us the Spirit of fear. Heb. vi. 4. And have tasted of the heavenly gift.

It was promised to the apostles, that the Spirit should abide with them, which is said to dwell in them, John xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive,

receive, because it seeth him not, neither knoweth him : but ye know him, for he dwelleth with you, and shall be in you. 2 Tim. i. 14. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us. 1 John iii. 24. iv. 12, 13.

These and like expressions are used concerning the Spirit as given to all believers. John xiv. 16, 17. Rom. viii. 9, 10, 11. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by the Spirit that dwelleth in you. 1 Corinth. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Chap. vi. 19. Ephes. ii. 22. iii. 14—17. 2 Tim. i. 14. 1 John ii. 27. iii. 24. iv. 12, 13.

Of the apostles, it is said, they were anointed (*i. e.* with the Holy Ghost) of God, 2 Corinth. i. 21. Now he which establisheth us with you in Christ, and hath anointed us, is God. So likewise it is said of all believers, 1 John ii. 20, 27. But ye have an unction (anointment) from the Holy One, and ye know all things. But the anointing which ye have received of him, abideth in you : and ye need not that any man teach you : but, as the same anointing teacheth you.

By the Spirit, the apostles are said to be sealed and to have the earnest of the Spirit. 2 Corinth. i. 22. God hath sealed us, and given the earnest (or pledge) of the Spirit in our hearts. Chap. v. 5. God hath given unto us the earnest of the Spirit. This is said of disciples in general, Ephes. i. 13, 14. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance. Chap. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

By the Spirit, God adopted all believers as his children. Rom. viii. 14—17. For as many as are led by the Spirit of God, they are the sons of God. For ye have not the Spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God. And if children, then heirs ; heirs of God, and joint-heirs with Christ. Gal. iv. 6, 7. And

because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying, *Abba, Father.**

Disciples in general are said to be sanctified and justified and purified by the Spirit of God. Rom. xv. 16. *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* 1 Corinth. vi. 11. *But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* 2 Thes. ii. 13. *God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.* 1 Peter i, 2, 22. compared with Acts x. 44—47. xi. 14—17. xv. 8, 9. See also Titus iii. 5, 6, 7.

The Spirit on several occasions is said to bear witness, and to bear testimony to the apostles and disciples of Christ. John xv. 26. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.* Acts v. 32. *And we are his (Christ's) witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him.* 1 Corinth. i. 4, 5, 6. *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge: even as the testimony of Christ was confirmed in you.* 1 John v. 7, 8, 9. Rom. viii. 14—17.

The Spirit given the apostles, is said to be a Spirit of power and might, and by which God worked in them mightily. 2 Corinth. iv. 6, 7. *For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Compare this with the foregoing chapter. Gal. ii. 8. For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles.* Ephes. iii. 5, 7, 20. *Which (gospel) in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles by the Spirit;—whereof I was made a minister according to the gift of the grace of God given unto me, by the effectual working of his power. Now unto him that is able to do exceeding abundantly*

* See Lord Barrington, Vol. I, Page 134—139.

above all that we ask or think, according to the power that worketh in us. Col. i. 29. Wherefore I also labour, striving according to his working, which worketh in me mightily. 2 Tim. i. 6, 7.

After a like manner, as in the apostles, God is by his Spirit said to work, &c. in believers in general. 2 Corinth. xiii. 3, 5. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Ephes. iii. 20. See also the apostle's prayer, chap. i. 15—22. iii. 14—19. Compare herewith Col. i. 9, 10, 11. Also see Phil. ii. 12, 13.

By the Spirit God revealed or made known his will to the apostles, 1 Corinth. ii. 1—16. Gal. i. 11, 12, 16. But I certify you, brethern, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. But it pleased God to reveal his Son in me, that I might preach him among the heathens. Ephes. iii. 2—10. After a like manner God revealed his will by his Spirit to believers in general. 1 Corinth. xi. 4, 5, 13. xii. 4—11. xiv. throughout. 1 John ii. 20, 27. See St. Paul's prayer for the Ephesian and Colossian Christians just quoted. Likewise Rom. viii. 1—11. and the observations on them.

By the Spirit the apostles were established in their hopes of future glory, and likewise were believers in general. Rom. v. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Chap. viii. 15—27. xv. 13. 2 Corinth. v. 5. Now he that hath wrought us for the self-same thing, is God, who hath given unto us the earnest of the Spirit.

To the same purpose is it said of the Spirit, as given to believers in general, Ephes. i. 13, 14. ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. Chap. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Rom. v. 5. viii. 15—27.

Finally, the apostles and all the disciples of Christ, whether Jew or Gentile, Barbarian, Scythian, bond or free, male or female, had been made to drink into one Spirit. 1 Corinth. xii. 13. For by one Spirit we are all baptised

baptised into one body, whether we be Jews or Gentiles, whether we be bond or free. Compare it with John vii. 37, 38, 39. Perhaps our Lord had the same thing in view in what he says, chap. iv. 14.

From what has been said under this head, I think it evidently appears, that the inward gifts of the Spirit, given to all believers in Christ, were miraculous gifts only, and consequently they were as much peculiar and confined to the apostles days, as the gift of tongues, working miracles, &c. and, therefore, the promises of the inward workings of the Spirit, recorded in the New Testament, do no more belong to the disciples of Christ, at this day, than the gift of tongues, &c. Whoever therefore acknowledges that believers in Christ have now no just foundation, from the New Testament, to hope to receive the last-mentioned gifts of the Spirit, because they were miraculous gifts only, and therefore peculiar to the apostles time, must be obliged to acknowledge the same of the former, for the same reason, viz. because they were miraculous gifts only, and equally peculiar to that time.

What will farther prove the truth of this, is, it appears, that the apostles only had the power of conferring the Holy Ghost on those who embraced the gospel; this seems highly probable, from what is recorded, Acts viii. 5—20. In these verses, it is evident, 1st. that notwithstanding Philip wrought miracles, preached the gospel, and baptised those who believed in it, yet he did not (because he had not that power) confer the Holy Ghost on them.

This appears undeniable also from ver. 16. where it is particularly said *for as yet (i. e. 'till the apostles prayed and laid their hands on them) he (i. e. the Holy Ghost) was fallen upon none of them* (mentioned ver. 12.) *only they were baptized in the name of the Lord Jesus.*

2dly. It is most apparent, that the only reason why the apostles Peter and John were sent from Jerusalem, upon hearing that Samaria had received the word of God, was, that the Samaritans might receive the Holy Ghost; for in ver. 15, 16, 17, it is particularly observed, *when they (the apostles) were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.*

Now

Now had Philip received power to confer the Holy Ghost on believers, as well as the apostles, there is no rational nor consistent reason to be given, why he did not confer it as well as work miracles, preach the kingdom of God, and baptize; nor of the apostles coming and praying for them, that they might receive the Holy Ghost, and their receiving it then and not before; whereas, admitting that none but the apostles had this power from Christ, the whole account appears most natural and consistent.

How different is Philip's conduct in not conferring the Holy Ghost on the Samaritans whom he baptized, and that of St. Paul's, recorded chap. xix. 1—7. who, when the twelve men at Ephesus were baptized, immediately laid his hands on them (like as Peter and John on the Samaritans) and the Holy Ghost came on them. But can any just account be given why Philip did not act after the same manner with the Samaritans, if he, as well as the apostles, had the power of conferring the Holy Ghost on believers?

But, farther, that which is recorded chapter viii. 30—40. of Philip and the Eunuch, is another highly probable proof that Philip had not power to give the Holy Ghost——for, notwithstanding he preached the gospel to him and baptized him, yet he did not confer the Holy Ghost on him, as appears evident from these words.—*And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more.*——On which verse Dr. Whitby observes, “That in some copies, we read thus (*gr.*) the Holy Ghost fell upon the Eunuch, and the angel of the Lord caught away (Philip) so the Alexandrian and other manuscripts, and so St. Jerom cites it.”

Upon the subject under consideration, I beg leave to observe, 1st. How widely pastors and ministers now differ in their judgment from the apostles, when they propose to confer the Holy Spirit on believers, by laying on of hands. The former, now, never propose to confer only what is called the ordinary gifts of the Spirit, whereas the latter always conferred the miraculous gifts only.

Hence, it is manifest, that if the former do, by laying on of hands, confer only the ordinary gifts of the Spirit; they have such a peculiar power in Christ's kingdom as the apostles had not: but what foundation they have in the New Testament, to conclude they have such a power, which

which even the apostles had not, deserves to be well considered.

2dly. I observe, that the hope Christians now have, from the New Testament, is to receive only what is called the ordinary or common gifts of the Spirit, whereas believers were then led to hope, from the doctrine of the apostles and the Holy Ghost given to believers, that they should receive the miraculous gifts only.

This appears indisputable from St. Peter's words to the Jews, Acts ii. 38, 39. compared with what is said of the giving the Holy Ghost to the apostle, and ver. 33. and Peter's quotation from Joel ver. 16, 17, 18.

How reconcileable the hopes of Christians now are with the doctrine and practice of the apostles, in promising the Holy Spirit to believers, and conferring it on them, is a subject I judge worthy the serious consideration of every rational and inquisitive Christian.

I presume it by this time appears, that the usual distinction among men, between the ordinary and extraordinary gifts of the Spirit, has no foundation in the New Testament.

But this I submit to the impartial judgment of every man who makes the scripture, and not his own preconceived opinion, or that of other men, the standard of truth.

4thly. As I proposed, I shall shew that all genuine believers in Christ, whether Jews or Gentiles, received the Spirit of God.

I need not inform, even the most superficial reader, that I have greatly anticipated this part of my design, in handling the foregoing proposition. And, therefore, there will be less occasion to urge what otherwise would have been necessary for the proof of this. However, there are several passages in the New Testament which have not been so fully adapted to the purpose for which I now intend to use them.

I desire the reader to read over attentively those passages at first cited, which contain the promises of the Spirit, before he peruses the following observations.

The text which as fully and decisively proves, as any in the New Testament, that the Spirit of God was given to all believers in Christ, as already explained, whether Jew or Gentile, bond or free, is in St. Paul's first Epistle to the Corinthians, chap. xii. 12, 13. The true import of these words is, 1st, That, by one Spirit (*i. e.* in the name

name or by the authority of one Spirit according to our Lord's direction, Matth. xxviii. 19.) we all have been baptized (with water) into one body, *i. e.* the body of Christ. 2d. That they all had likewise drank into one Spirit, *i. e.* they all had been partakers of the Spirit of God, agreeable to Christ's promise, John vii. 37, 38, 39. From whence it is probable, the apostle borrowed the figure of drinking into one Spirit. From thence it seems undeniably evident, that, as by one Spirit they all had been baptized into one body, whether Jews or Gentiles, bond or free, so they all had received, or been partakers of the Spirit, or, in the apostle's words, *There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But all these (gifts) worketh that the self-same Spirit dividing to every man severally as he will.*

To justify this interpretation of ver. 13. let it be observed, 1st. that our Lord commanded his apostles to baptize in the name of the Spirit, as well as the Father and Son. 2d. Because when the apostle saith, *by one Spirit are we all baptized into one body*, it seems very apparent he intends baptism, by which they were united into the body of Christ. But, it is plain from the New Testament, that the baptism of water only, was the initiating rite into the body of Christ. The baptism of the Spirit, therefore, was most usefully consequential to the baptism with water. And, accordingly, the apostle adds, *and (we who by one Spirit, i. e. by the authority into one Spirit, are baptized with water into one body, i. e. of Christ) have been all made to drink (or been partakers of) one Spirit.* This explication entirely agrees with St. Peter's words to the Jews, Acts ii. 38. and what is recorded, chap. viii. 12, 14—17. See also Gal. iii. 27.

3dly. To suppose the apostle's words, *by one Spirit are we all baptized into one body*, to mean they had been all baptized with one Spirit, makes the last clause of the verse, *and have been all made to drink into one Spirit*—tautology, or to signify the same thing, which cannot agree with the apostle's just character, as a coherent and pertinent writer.

If the foregoing explication represents the apostle's real intention, by comparing his words with the preceding verses, it evidently appears, not only that the Holy Spirit was given to all believers in Christ; but also that the gifts
of

of the Holy Spirit were miraculous gifts only. For it is of such gifts only, the apostle is speaking in this chapter, as has been shewn. From what has already been observed on the gifts of the Spirit, mentioned in the foregoing verses, I think this cannot be denied by any impartial reader.

Our Lord's promise to his disciples, Mark xvi. 17, 18. I assure myself, will strengthen the plain meaning of the apostle's words. And these signs shall follow them that believe: *In my name shall they cast out devils, they shall speak with new tongues: they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* By comparing the words—*they that believe*—with ver. 15. it is undeniable the genuine meaning is, every one in all the world, to whom the gospel should then be preached, that believed and was baptized. "*He that believes—*" here is an expression of the same force as, *all that believe*, for there is no distinction or limitation made."

Our Lord's words therefore plainly infer, 1st. A promise of the Spirit to every one, whether Jew or Gentile, who believed and was baptized. 2dly. That the miraculous gifts of the Spirit alone, are mentioned and included.

In St. John's gospel is a passage to the same purpose, chap. vii. 37, 38, 39. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth (i. e. every one that believeth) on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.* Compare with it Acts i. 4, 8. ii. 16, 17, 18, 33, 38, 39. v. 32, 33.

On these words I observe, 1st. *He that believeth*, is an expression of the same unlimited signification with that taken notice of before, and therefore signifies *every one that believeth*—or, in Mark's words—*he that believeth and is baptized*. 2d. That in this figurative representation of giving the Spirit, our Lord intended only the miraculous gifts, as the apostle in the parallel text, 1 Corinth. xii. 13.

On our Lord's words, Dr. Whitby comments here, "That Christ here speaks of the internal gifts of the spirit, viz. those of prophecy, tongues, and of wisdom, and the knowledge of all mysteries; for he speaks of those

“ gifts of the Holy Spirit which were not yet given, because Jesus was not yet glorified, he therefore speaks of the gifts to be received after his ascension; now these were internal gifts. See note on Heb. ii. 4, “ 1 John v. 6.”

Agreeable to the plain meaning of the above passages, are the words of the apostle Peter, Acts ii. 16, 17, 18, 38, 39. On the two last verses I would observe, in the words of Lord Barrington, “ That the apostles gave the Holy Ghost to all believers where they came, may appear from the following instances: Peter conferred the Holy Ghost on the three thousand souls that were added to the church, at the feast of Pentecost. For when they being pricked to the heart by his discourse, say, Men and brethren, what shall we do? Peter answers, *Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of Sins, and ye shall receive the gift of the Holy Ghost; for the promise (i. e. of the Holy Ghost, particularly called the promise of the Father, Luke xxiv. 40. Gal. iii. 14.) is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Nothing can be more express to my purpose. And it is said, ver. 41. *Then they that gladly received his word were baptized, and no doubt received the promise thereupon, i. e. the gift of the Holy Ghost.* For St. Luke adds, *And the same day there were added to them (who had the gift of the Holy Ghost) about three thousand souls.* And Peter speaks of the Holy Ghost, or the gift of the Holy Ghost, as given of God to them (or to all of them) that obey him. And that the gift of the Holy Ghost is here spoken of, seems plain from this, that the Holy Ghost is here spoken of as a witness of Christ’s resurrection and exaltation at the right-hand of God, which we learn this gift was brought as the great proof of by Peter, Acts ii. 33.”

See Acts viii. 14—20. x. 44—47. xiii. 52. xix. 5, 6, 7. To the words of the last-quoted author, a little varied, I shall only add,* “ If after all that has been advanced in the foregoing sheets, any should be of opinion that the apostles did not confer these gifts on all the believers where they came, I desire to know, by what rule he can prove, or even suggest, with any probability, that the apostles governed themselves, in conferring these

* Vide Page 130, 131.

“ gifts on some where they came, and not on others.
 “ Those who imagine that the apostles conferred the Holy
 “ Ghost only on Bishops, Presbyters, and Deacons, or
 “ on Pastors and Teachers, and Elders, as a distinct or-
 “ der of men from the brethren or believers, do not read
 “ the Scriptures with that freedom from the pre-possessions
 “ of modern systems, or modern practice, which becomes
 “ the disciples of Christ; much less with that knowledge
 “ of the state of things in the times of the apostles, which
 “ they must be prepared by who will make themselves
 “ masters of them. He that reads them without pre-
 “ judice, and without this previous preparation, will un-
 “ doubtedly see that there were many churches without
 “ any such orders of men. This is owned now, by those
 “ who contend the most fiercely for such orders. See
 “ Mr. Dodwell *De sur Laic. Sacerd.* and Dr. Whitby on
 “ the Corinthians and Thessalonians, where they will see
 “ too, that these gifts were conferred on too many to allow
 “ them to suppose, that all on whom they were so con-
 “ ferred were of the clergy, unless they will make them
 “ all of the clergy, and scarce leave them any laymen
 “ among whom to exercise them.
 “ Thus it seems to me, that the gifts of the Holy
 “ Ghost were ordinarily conferred by the laying on of the
 “ hands of the apostles, and that they laid them on all
 “ believers where they came, and on no others.”

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F I N I S.

ERRATA.

Page 4, line 23, *read, were before unknown.* p. 5, l. 4, for *this*, *r. bis*. l. 35, dele, *by which he spake*, and add those words after *Spirit*, l. 33. p. 8, l. 20, for *apostle*, *r. apostles*. p. 11, l. 31, for *in r. on*. p. 13, l. 5, *r. 1 Corinth*. l. 43, before, *and it came to pass*, add, Luke i. 41—55, 67—79. p. 14, l. 23, dele *with water*, and for *who*, *r. which*. p. 15, l. 1, for 15, *r. 45*. p. 17, l. 31, for *bore*, *r. bare*. l. 33, for v. 8—12, *r. v. 8—11*. p. 20, l. 17, dele (*1st.*) p. 21, l. 12, *r. discerning*. In the Note † *r. 1 John*. l. 26, for v. *r. ver.* p. 29, l. 9, dele *you*. l. 16, for 15, *r. 14*. l. 34, *r. built it*. p. 30, l. 3, for *these*, *r. those*. p. 31, l. 7, for *agony*, *r. agency*. p. 40, l. 26, *r. 1 Corinth*. p. 43, l. 3, *r. thanks always*. p. 50, l. 5, *r. my hands*. p. 52, l. 34, for *so-*
ever, *r. forer*. p. 55, l. 36, for 3, *r. iii*. p. 57, l. 15, dele *my*. l. 26, dele *show*. p. 62, l. 30, for *passage*, *r. chapters*. p. 64, l. 18, for xi, *r. ix*. l. 26, for 9, 12, *r. 9—12*. p. 65, l. 40, *r. not received*. p. 68, l. 11, for *workings*, *r. gifts*. l. 28, for *baptised*, *r. baptized*. p. 69, l. 12, *make the same alteration*. p. 74, l. 11, for *apostle*, *r. apostles*. l. 15, for, and conferring it on them, *r. and proposing to confer it on them*. p. 71, l. 27, for *usefully*, *r. usually*. l. 29, for *into*, *r. of*. p. 72, l. 18, for *here is*, *r. is here*. l. 42, dele *here*.

15 20 25 30

10 FEB 58